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COMMON ANNOYANCES

A PSYCHOLOGICAL STUDY OF EVERY-DAY AVERSIONS AND IRRITATIONS

BY

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PREFACE

My principal aim has been to make the best use of the psychology that is available for the purposes of the present study. I have been directly aided by various contributions in the fields of introspective, behavioristic, psychoanalytic, and purposive psychology. The investigation is concerned with the unpleasant feelings and emotions, and it is closely related to the psychological studies of anger. It has not been expedient to approach the subject of annoyances, aversions, and irritations from the physiological point of view; and the highly technical introspective method does not fall within the present field of interest. The anthropological, sociological, and ethical material lies beyond the scope of our subject. The topics treated in this monograph fall within the fields of genetic, abnormal and social psychology.

I have been greatly assisted by my wife, Eloise Boeker Cason. She has not only helped to work out the method but has also assisted in collecting the data and preparing the manuscript. I am under a special obligation to my students for their friendly interest and generous aid in obtaining subjects, because such a large number and variety of subjects could not have been obtained without their fine cooperation. The manuscript has been carefully read by Professor Margaret F. Washburn, of Vassar College; and I cannot adequately express my indebtedness to her for many suggestions and criticisms which have materially improved the pages which follow. It is also my pleasant duty to thank the members of the library staff at the University of Rochester for several special favors.

HULSEY CASON.

November 11, 1929.

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INTRODUCTION

Section 1. Feelings and the Cold Mental Processes

In recent years there has been some shift of emphasis away from the cold mental processes and in the direction of those feelings and emotions which are closely related to genetic, abnormal, and social psychology. The experiments on learning have shown that skilled motor acts are very difficult to acquire, and they are also forgotten quickly except when there has been a very large amount of practise and overlearning. The same is also true of the more intellectual activities such as learning a foreign language or memorizing lists of nonsense syllables. The foreign language is very hard to master, and after a few years of disuse it is mostly forgotten. In contrast with the skilled motor acts and intellectual processes, the feelings and emotions are learned with little effort and they are also well retained. They are sometimes acquired in a few minutes, and they can be remembered for the rest of the individual's life.

The skilled motor acts and the higher mental processes are more closely related to each other than has been assumed in traditional psychology. The skilled motor activities involve the muscles which are located for the most part near the surface of the body. The intellectual processes involve language in a very important way, and language is partly a function of the muscles of the speech mechanism. Considering the nature of the learning processes, the memory for the learned material, and the physiological elements involved, it is clear that the skilled motor acts and the higher intellectual processes have several points of similarity with each other. For want of a better word, we shall refer to them as the "*cold*" mental processes, in contrast with the "*warm*" activities which include the feelings and emotions.

The warm mental processes generally involve a larger amount of bodily tissue, and they are more closely related to the functions of the viscera and the autonomic nervous system. When once

aroused the warm activities tend to persist for a longer period of time. They are older in the evolution of the race, and appear earlier in the development of the individual. They are mediated for the most part by the old brain or paleencephalon, while the cold processes are more closely connected to the new brain or neencephalon. It is possible to establish feeling-habits in an infant long before any skilled motor acts and language can be acquired; and it is on these feeling-habits as a basis that the first sentiments of the child are built. The warm processes are more basic in the organization of the personality than the cold. Children are influenced by their feelings to a greater extent than adults; and our earliest memories are generally affective memories.

The warm activities also remain more central in the organization of the personality, and disorders of feelings and emotions produce a greater psychological effect than abnormalities in the overt motor acts and in the mechanism of speech. In analyzing the mental disorders of adults it is sometimes possible for the subjects to recall several of their early traumatic experiences, and these experiences, on account of their nature, always involve the feelings and emotions. Disorders in feeling-habits frequently occupy a central position in the psychoneuroses and in such psychoses as dementia præcox, manic depressive psychosis and paranoia. In searching for the causes of mental disorders one seldom finds that skilled motor habits and language habits are fundamental. The affective activities are more basic and natural in the race than the cold processes, and a disorder in them will cause the maximum amount of difficulty in adjusting to the social environment.

A large per cent of the difficulties and failures in industry and in the professions is the result of emotional factors; and they occupy a unique position in the thinking of the average man. Most people assume as a matter of course that we naturally strive to attain the pleasant feelings and emotions, and especially that we try to avoid the unpleasant situations. The popular philosophy which has been built around the concepts of pleasure and pain takes it for granted that happiness is the first and most important goal of man; and the assertion that human misery should be

decreased is considered self-evident. For these reasons, the warm activities are universally considered more interesting than the cold experiences.[1]

Since the popular conception of a "faculty" of feeling is faulty, it seems necessary and desirable to limit the meaning of the term. The nature of a feeling can be conveniently compared with the characteristics of a "walk" when this word is used as a noun. While a person is walking, a walk of course exists; but when he stops walking the walk naturally does not exist. The activity of walking may occur, or it may not occur; but there is no such thing as a "walk in general." "Where does the walk come from when the person begins walking?, and Where does the walk go to when he stops walking?" Such questions should not be asked, because the walk does not come from anywhere or go anywhere. Only things can come and go, and walking is not a thing. Walking, like feelings and indeed like all other psychological processes, is an activity. A feeling may exist, or it may not exist, but it cannot be transported physically from place to place because it is not a thing. A feeling does not occupy space in a strict sense, it has no intrinsic weight or temperature, and you cannot kick it with your foot or touch it with your hand. A "feeling in general" can only exist in the form of a mental concept.

In the present study we are not concerned with the *faculties* of annoyance, aversion, and irritation; but with concrete annoyances, aversions, and irritations in their specific manifestations in individual people. We are also concerned with the concrete stimuli and situations which evoke these unpleasant responses. As it has been somewhat quaintly put by James McCosh, "It is not the abstract but the concrete, not the generalizations of the comparative power but objects animate and inanimate, perceived or imaged, which awaken our emotional nature." [2]

[1] A valuable discussion of the relation between affective and cognitive activities is given by D. Irons, *A study in the psychology of ethics,* 1903.

[2] No. **35** (p. 47) in the Bibliography at the end of the monograph.

Section 2. General Methods of Studying Feelings and Scope of the Present Study

The three general methods which have been used in investigating the feelings may be conveniently designated as (1) the introspective method, (2) the physiological approach, and (3) a study of the situations and stimuli which produce the feelings and the relations between the stimuli and the responses.

(1) In the introspective method a feeling of some sort is produced in the subject, and an attempt is made to give a careful verbal description of this experience. A few feelings are described and classified, but very little attention is paid to the origin of the feelings and the causal factors involved.

There are marked individual differences among different people in the kind of feelings they are able to experience, and do experience under the same external conditions; and the feelings constitute one of the most difficult and in some respects one of the most unsatisfactory fields of psychological investigation. The general confusion in this field has convinced some psychologists that the introspective studies are of questionable value unless due account is taken of the individual differences between the various subjects. Since the individual differences in regard to feelings and emotions are very real and sometimes very extensive, it should not be expected that *one* subject's description of his affective experiences would answer for all the rest of the population. The feelings and emotions are not entirely inherited; and many laboratory studies as well as every-day observations have shown that the subjects sometimes differ very markedly among themselves. The feelings and emotions differ in different people partly because they are for the most part learned, and they are not learned in the same way or to the same degree by different people.

(2) The physiological approach to the study of feelings and emotions depends upon the introspective method in a very important way, because the subject must give a verbal report of his feelings while the observations on the bodily activities are being made. In the physiological method there is a possibility of making two kinds of errors: one in the introspective report on

the feelings, and the other in the observations on the physiological activities themselves. Frequently the introspective report is fairly accurate, but the observations on the physiological activities are inadequate; and at other times the physiological technique is all that could be expected but no one knows what kind of feelings are present. In a few of the studies on the lower animals, very good observations can be made on certain bodily changes, but very little if anything is known about any feelings that are present; and in the studies of normal people, the introspective report is frequently very accurate, but very little can be done in the way of operating and experimenting so as to make the physiological observations more adequate. In several respects it seems strange that it is impossible to distinguish between different feelings and emotions by an examination of the "physical" changes, and in some cases it is impossible to tell whether any emotion is present at all. Anger and fear differ from each other in many important respects, but the observable physical changes which are present in the two emotions are very much the same.[3]

Some of the studies of the physiological activities have a scientific appearance that is not entirely justified. It is very difficult to make certain physiological observations with any degree of accuracy; and the results are often contradictory because of a reason similar to the one mentioned in connection with the introspective studies, namely, that different people sometimes differ radically from each other in regard to their physiology. To all appearances a great deal more of a scientific nature is known about the introspective aspect of feelings than about the "bodily" changes. Several of the most elementary physiological matters, such as the location of pleasant and unpleasant feelings in the body, are still problems for future investigation.[4]

A number of writers have considered that the physiological factors in the feelings are the only ones that can be regarded

[3] W. B. Cannon, No. 9 (pp. 275–384).

[4] The study of the physiological activities in anger is not new, but goes back to Hippocrates (460–357 B.C.). A few references to the earlier literature are given in M. E. Ettmülleri, *Dissertatio medica de ira,* 1705. Considering the large number of contradictions in the modern literature on the physiology of anger, the older historical ideas on this subject appear more important than is sometimes assumed.

as causes, and that the mental factors are only results. This view seems quite erroneous partly because it is impossible to distinguish between the "mental" and the "physiological." A feeling includes a pattern of activities, and some of the elements or factors in this pattern are bodily, some are mental, some are introspective, all are psychological, and, it should be added, none are necessarily mysterious. If the psychological activity exists, it must amount to something: it must be the cause of something and the effect of something else. The causal factors operate in all directions between all of the factors present in the whole pattern situation. Mental processes commonly have a definite influence on physiological activities and on the structures of the body.[5]

We have made comparatively little use of the physiological approach.

(3) The third method of studying the feelings, which we have used in the present investigation, is essentially a study of the situations and stimuli which cause the unpleasant feelings, together with an attempt to analyze the relations between these situations and the unpleasant affective experiences or responses. We have made considerable use of a relatively simple form of the introspective method.

The introspective and physiological methods are generally concerned with what takes place in a person while a feeling is present. However, people differ from each other not only in their anatomy and general physiology but also in their verbal, visceral, and manual activities. They also differ in their introspections on similar experiences. The bodily machinery of the feelings is by no means entirely inherited, and it can be and is easily modified in a person's ordinary experience. People who have approximately the same biology also differ very markedly from each other in their feelings and emotions. These differences are quite important, and they are largely the result of learning and the environmental factors.

The third method of studying the feelings includes a study of

[5] For several concrete examples of the way psychological activities may influence the organs of the body, see G. W. Crile, *The origin and nature of the emotions,* 1915.

the individual differences in the machinery of the feelings in different people, but it is especially concerned with the differences in the situations and stimuli which will evoke an unpleasant feeling in different individuals. These marked individual differences between people have not been adequately recognzed in the past. The machinery for the feelings is only partly inherited, and what will set this machinery in motion is very largely a matter of training. We have studied the various situations which will evoke the unpleasant feelings, the way the stimuli are related to the affective responses, how these are modified by social conditions, and some of their more specific relations to the fields of genetic, social, and abnormal psychology.

The unpleasant responses or experiences of every-day life can for our present purposes be conveniently grouped into the three following classes: (1) the physical, (2) the rational, and (3) the learned, not easily predicted, and somewhat irrational annoyances.

(1) The physical annoyances are frequently very specific natural tendencies. They are mostly inherited, and they include the "physical pains." The individual differences in the feelings and emotions are much more extensive than in the simpler pains and pleasures.

(2) The rational annoyances include certain familiar situations in every-day life, such as losing one's money, breaking one's watch, etc. This field is very familiar, and behavior in these situations can be predicted with reasonable accuracy. There are few factors here of a purely psychological nature to explain.

(3) The learned, not easily predicted, and somewhat irrational annoyances include a large number of every-day experiences. They are psychological and social rather than biological in nature, and they will be referred to hereafter simply as *annoyances, aversions,* and *irritations.* Several are strong enough to be considered as cases of anger, some are matters of disgust, and others include an element of fear. Our study deals for the most part with these learned, not easily predicted, and somewhat irrational annoyances.

The question may be raised as to whether some of the annoyances which we have studied are rational or irrational, but in most

cases the distinction is fairly easy to make. For example, it may be rational for a person to be slightly annoyed if he is snubbed, but the response should probably be called irrational if he continues to be very disturbed for several hours. It may be rational to be slightly annoyed when someone sucks his teeth, but this act alone does not justify one's forming a strong aversion for the individual. A particular annoyance can be rational for one person and irrational for another, and in the same individual a single annoyance may be rational at one time and irrational at another time.

The words " annoyance " and " annoy " are used in their most ordinary meanings. The noun, *" annoyance,"* is defined as (1) " That which annoys," (2) " The act of annoying," or (3) " The state of mind of one who is annoyed." The verb, *" to annoy,"* is defined as (1) " To be troublesome to, by or as by repeated acts," (2) " Weary," (3) " To do harm to or injure continuously or by repeated acts," and (4) " To be troublesome or vexatious." Synonyms of the verb *" to annoy "* are: " Bother, chafe, discommode, disquiet, disturb, fret, harass, incommode, inconvenience, irritate, molest, pester, plague, tantalize, tease, trouble, vex, and worry." It is clear from the above definitions that the word " annoyance " is a very inclusive term.[6]

The first definition of the word *" annoyance "* given above, namely, " That which annoys," emphasizes the stimulus or situation. The second definition, "The act of annoying," refers to the stimulus, the response, and the connection between them. The third definition, " The state of mind of one who is annoyed," refers to the unpleasant psychological response or experience. In the present study we are concerned with the stimuli and the responses, and also the relations between them. We shall frequently use the word " annoyance " in referring to the unpleasant feelings. It is a good maid of all work because of its inclusive meaning and because its use is already familiar to the average

[6] Chamberlain discussed the etymological meanings of words for anger (A. F. Chamberlain, On words for "anger" in certain languages, *Amer. J. Psychol.*, 1893–95, **6**, 585–592); and G. Stanley Hall made a collection of the English words relating to anger (Hall, No. **23**).

person. We shall not attempt the somewhat thankless task of trying to distinguish in an apparently rigid way between such terms as organic sensation, the feeling-tone of sensations, affection, feeling, emotion, mood, sentiment, etc.[7]

We are concerned in the present study with those concrete stimuli, situations, and responses which can be adequately described as common every-day annoyances, aversions, and irritations. The general nature of this material can be fairly indicated by the following examples of annoyances which have been selected at random. The complete list of annoyances which we have used may be found in the left-hand portion of Table 4.

A person in an automobile I am driving telling me how to drive.
To hear a person chewing gum loudly.
To see a person's nose running.
A person coughing in my face.
A person telling me to do something when I am just about to do it.
A person crowding in front of me instead of waiting his turn when I am waiting in line.
A person bragging about himself.
A person continually talking about his illnesses.
To see an intoxicated man.
An effeminate man.
To hear a person sucking his teeth.
To hear a person reading the titles aloud during a moving picture performance.
To be pushed when in a crowd.
A person looking over my shoulder and reading the book or newspaper I am reading.
A person hinting at a sex subject and using words and expressions that have a double meaning.
To hear a grown person talking baby talk.
A person in conversation with me not paying attention to what I am saying.
To see or hear an animal being cruelly treated by a person.
To have to wait for a person who is late for an engagement.
A person continually complaining about something.
Mice.
To hear the continual blowing of an automobile horn.
To find some dirt in food that I am eating.
To see lack of neatness in dress.

[7] The reader may be referred to E. B. Titchener, *A text-book of psychology*, 1910, pp. 225–264, 471–504, for a stimulating discussion of this subject. David Irons gives a helpful treatment of several activities which are closely related to annoyances and aversions in his article on "The primary emotions," *Philosophical Rev.*, 1897, **6**, 626–645. An introduction to the earlier extensive literature on this subject may be found in H. R. Marshall, *Pain, pleasure, and æsthetics*, 1894, pp. 1–63 (Chapter on "The Psychological Classification of Pleasure and Pain").

The odor of a bad breath.
To see excessive cosmetics on a woman.
To see food on a person's face near his mouth.
The odorous condition of another person's body.

Although several of these annoyances seem trivial, there are a large number of them and many of them operate very frequently. The large majority of the annoyances have the desirable qualities of concreteness and objectivity, and a statement of them is easily understood by the average person. Most people are quite interested in this material; and in recent years psychologists have been giving more attention to the concrete details of individual behavior, partly because these apparently incidental matters may sometimes be regarded as symptoms or signs of more important attitudes and dispositions. A single annoyance can become a prepotent stimulus under certain circumstances, and a small group of them may be the chief basis of a strong aversion for a person. Sometimes a person is disliked because in some minor characteristic he closely resembles another individual who was previously despised. The situation is frequently interesting and perhaps important not only from the point of view of the person who produces the annoying stimulus, but also for the unfortunate person who is annoyed or irritated. The cause of the trouble may be either conscious or unconscious, and neither person may have a clear understanding of the most important factors in the situation. Sometimes the person who is unpleasantly affected may know the cause of his annoyance, but the individual who furnishes the annoying stimulus may have no knowledge of the internal effect that he is producing in the other person; and no one may tell him.[8]

In the case of the feelings and emotions it is often difficult to predict the responses of a given individual in a particular situation; but the data which we have obtained make it possible to predict the behavior of groups of individuals with reasonable accuracy; and we are frequently concerned over the effect our behavior will have on groups of people. Although the studies described in the present work deal with concrete situations, some of the results and conclusions have a general application.

[8] Dugas (**14**) has given a good discussion of antipathy, especially in its relations to sympathy.

CHAPTER I.

COMMON ANNOYANCES

Section 1. Methods and Subjects Used in Making a Collection of Common Annoyances

The results described in the present chapter were obtained in the spring and summer of 1925, and during the academic year 1925–1926. At that time the author and his wife, Eloise Boeker Cason, who assisted in obtaining the results described in this chapter, were both teaching psychology at Syracuse University.

Methods Used in Making a Collection of Common Annoyances. The first step in the present study consisted in making a collection of annoyances from all available sources. The following method was used in collecting them from our students at Syracuse University. When the class reached the topic in the course which was most closely related to the feelings and emotions, the subject-matter was elaborated until the students had a very good understanding of the general setting of the problem. The general characteristics of annoyances were then described in considerable detail for a period of one and a half or two hours. After considerable interest had been aroused in the subject, the students were asked to prepare a careful list of their own annoyances, including all that they had been able to observe under any and all circumstances. They were asked to think of everything they did, of all their experiences, all their various occupations during the day, all unusual or special occasions, etc., and to write out a careful systematic list of all stimuli or situations which were definitely annoying. They omitted the physical pains and the highly rational annoyances. As a special incentive, they were excused from some of the more difficult, less necessary, and less interesting work of the course. When they brought their lists of annoyances to class a few meetings later, the topic was discussed and illustrated further, and the students carefully revised the wording of their annoyances so as to eliminate as much

ambiguity and indefiniteness as possible. Instead of the phrase, "A man who wears spats," the subjects wrote, "To see spats on a man." The expression "To see a man walking on the inside of a woman" was changed to read: "To see a man and a woman walking along the sidewalk, with the woman on the side towards the curbstone." We discouraged such indefinite expressions as "Bad table manners," and asked the subjects to describe in detail the particular forms of behavior at the table which were definitely annoying to them. A special effort was made to have the subjects describe their annoyances as accurately and as concretely as possible, and to include all important details. If a subject was annoyed at seeing a man picking his teeth on the street, but was not annoyed at seeing him picking his teeth after a meal in his own house, we attempted to have the street situation mentioned in the subject's written description of the annoyance.

After the revised lists of annoyances had been collected, we raised the question as to the kind of annoyances which in all probability had been most frequently omitted. These were related to various indelicate matters, such as sex, reproduction, waste-elimination, digestion, certain articles of clothing, menstruation, races, religion, certain anatomical characteristics, profanity, etc. The matter was discussed at some length and the subjects were given a general outline of topics which many people would consider indelicate. Each student was then given a uniform stamped envelope which was addressed to the author; and he was instructed to think very frankly and as objectively as possible about these more or less indelicate matters at a later time, and on the same day to make out a careful list of his annoyances in this field, without duplicating any of the annoyances which he had already handed in. The subject was encouraged to take an objective attitude, and to print or typewrite the statements of his indelicate annoyances so that no identification would be possible. The subjects then mailed these special lists of annoyances to the author anonymously. They were later asked merely to state whether or not they had sent in an anonymous list of annoyances, and, if so, how much time they had spent in preparing it. We seemed to

obtain good cooperation in this procedure, and in a general way the anonymous lists of annoyances checked up well with the subjects' statements.

In this and in the other methods used in collecting specimens of annoyances, we had to rely of course on the good will and sincerity of the subjects. We believe that the general features of the data are quite reliable. The investigation aroused an unusual amount of interest, and the subjects recognized the value of carefully thinking about their own annoyances. It was an obvious advantage to have the annoyances collected by two people of opposite sexes.

A method similar to the one just described was used in collecting annoyances from a number of adults of various ages, and also from children who were relatives, friends, and acquaintances of the author and his wife. In every case there was some personal contact with the subject, and the whole set of annoyances collected in this way is fairly representative.

About 25 of the more advanced students of both sexes in our classes collected a very large number of annoyances from their own close relatives, friends, and acquaintances, by the use of the method described above. These undergraduate and graduate students collected annoyances mainly from grammar school pupils, high school students, individuals of college age who were not in college, adults who had passed beyond the college atmosphere, and very old people.

The author also made a search through several of the more popular magazines, hoping to find some concrete observations on common annoyances. Although considerable time was spent in this undertaking, the search was not very profitable for the purposes we had in mind, because it is quite evident that no one knows what situations and stimuli are most annoying in everyday life. A total of 477 annoyances, however, were copied from the more suggestive articles written by 23 different authors.[1]

[1] Among the authors of these articles were R. W. Babson, Gelett Burgess, Henry Burn, Charlie Chaplin, W. G. Clark, I. S. Cobb, F. B. Copley, Frank Crane, Merle Crowell, C. A. David, Allan Harding, H. E. Lippincott, O. O. McIntyre, H. I. Phillips, M. R. Rinehart, W. S. Sadler, W. O. Saunders, and Carolyn Wells.

We did not make much use of the books which deal with etiquette and deportment in making our collection of annoyances, because these books are mostly concerned with formalities in calling, stiff parties and dinners, engagements, weddings, funerals, etc. They do not tell you what is actually annoying to people in every-day life, but rather what the particular social group to which the author of the manual belongs considers the best and most gracious form of deportment. They deal in part with the more visible and more public manners of the somewhat leisurely ladies and gentlemen in the upper strata of society. They tell you about the author's present opinions in regard to the manner of seating guests at the table, the number of visiting cards to leave, rules for débutantes and sub-debs, the way a bachelor should entertain, the graceful knife and fork, the things expected of a "gentleman" in the "presence of a lady," etc. We were interested in what will annoy people, rather than in what those who are well qualified to judge consider the best and most gracious form of deportment in their particular social group. We were interested in the commonplace unpleasant experiences of children, cooks, garbage men, hair dressers, clerks, street cleaners, maids, tough-minded business men, tired mothers, childish old people, etc., as well as those who have the money, leisure, and inclination to become acquainted with the "rules" of etiquette. The etiquette books themselves do not cover the whole field of common annoyances, and they are not written from a psychological point of view. Several of the rules of deportment are little more than habitual verbalizations which have been copied from some older standard book and handed down to modern society. They have a certain absolute tone of final authority; but a failure to observe some of these rules actually annoys no one. Judging from the results that we have obtained, it is clear that any individual's private judgment as to what will annoy a large number of people in every-day life is often very inaccurate and unreliable.

Subjects. Table 1 shows the number of subjects of each sex and in each age group who contributed to our collection of annoyances. The subjects were classified in the grammer school, high school, or college groups if they were going to school; and if

they were not attending one of the ordinary schools an estimate was made of their general educational status. Over half of the annoyances from the grammar school and high school children were collected by the graduate students in the Psychology Department at Syracuse University. Most of the college students

TABLE 1

Subjects Used in Making a Collection of Common Annoyances

	Number of Subjects in the Different Age Groups					
	Grammar School	High School	College	Adult	Old	Total
Male	54	15	142	68	8	287
Female	65	20	205	73	9	372
Total	119	35	347	141	17	659

were in one of the classes of the author or his wife, and these subjects were distributed in 11 classes which dealt with general psychology, social psychology, abnormal psychology, experimental psychology, the psychology of learning, and a graduate seminar on problems in psychology. A subject was classified in the adult group if he had attained this status, or if he had advanced beyond the college atmosphere. He was arbitrarily placed in the "old" group if he were over 60.

The 659 different subjects which we obtained were fairly representative of the population in the Northeastern portion of the United States. We obtained a number of subjects from each of the more representative occupations. The subjects represented practically all ages, and all degrees of physical characteristics, intelligence, wealth, and social position. They belonged to several races, professed several religions, and came from all kinds of communities and homes. Most of the college students were registered in the various colleges at Syracuse University, especially the Colleges of Liberal Arts, Fine Arts, Applied Science, Teach-

ers College, Medicine, Home Economics, Business Administration, and Forestry. Over half of the students were engaged in some kind of outside work to help pay their way through school; and many different types of work were represented, such as doing housework of all kinds, clerking in stores, preaching, taking care of children, handling freight, teaching, soda fountain work, reporting for newspapers, and working as licensed chauffers and taxi drivers, licensed drug clerks, barbers, messenger boys, stenographers, carpenters, plumbers, surveyors, etc. Among the adult subjects were business men and women, clerks, stenographers, housewives, professors, teachers, lawyers, doctors, ministers, social workers, skilled and unskilled laborers, cooks, maids, artists, literary men and women, ladies and gentlemen of leisure, etc. We continued to make the best of our opportunities in collecting annoyances until it seemed that very little would be gained by securing additional subjects. Our object was to make a collection of the most common and the most important annoyances in every-day life; and we believe that very few, if any, important annoyances have been omitted in the extensive data which we collected.

Section 2. Classification of the Annoyances and Summary of the Original Data

A total of 21,000 annoyances, including duplicates, was collected by the methods described above. Each of these annoyances was typewritten on a 3″ by 5″ slip of paper, and a mark was placed on each slip to indicate the age group of the subject who handed in the annoyance.

Classification of the Annoyances. It was necessary to make some kind of classification of the annoyances in order to know their frequency and relative importance. If several subjects handed in the same annoyance, we wanted to have some way of knowing this fact, and it was also an advantage to have a systematic statement of the way the annoyances had been described by the various subjects. The very elaborate classification which was developed is given in Table 2.

TABLE 2

Classification of the Annoyances

A. Human Behavior
(Unclassified)
Affectation
  Age
  Conventionality
  Gushing
  Politeness
  Sophistication
Anger, Fighting
Arguing, Quarreling
Automobiles
  Back Seat Driving
  Nervousness
  Pedestrians
  Poor Driving
  Road Hogs
  Slow Driving
Boisterousness
  Laughing
  Talking
  Whistling
Borrowing
Chewing Gum
Children
  Behavior
  Corrections
  Performances
  Play, Pranks
Clothes
  Borrowing
  Dressing
Colds
  Blowing Nose
  Clearing Throat
  Coughing
  Picking Nose
  Sneezing
  Sniffling
Commands
  Advice
  Being Hurried
  Bossing
  Coaxing
  Nagging
Comments on Appearance
  Body
  Clothes
Criticism
  Being Doubted
  Gossip, Slander
  Laughing At
  Sarcasm
  The Past
Crying, Grief
  Children
Dancing
  Faddish
  Partners
  Poor
  Sex
    Close
  Talking, Singing
Death, Funerals
Digestion
  Belching
  Gas from Anus
  Hiccoughing
  Stomach Growling
  Vomiting
Disrespect
Eating, Drinking
  Drinking
    Noisily
  Eating
    Enjoyment
    Fat People
    Mouth Open
    Noisily
      Foods
    Place
    Speed
Economics
  Begging
  Borrowing
  Bragging
  Buying, Selling
  Squandering
  Stinginess
Egotism
  Aggressiveness
  Ancestors, Relatives
  Bragging
  Children
  Conceit
  Know It All
  Selfishness
  Showing Off
Emotionality
  Enthusiasm
Familiarity
  Being Stared At
  Foot on Chair
  Names
  Privacy
  Slapping on Back
  Touching
Fear
  Games, Sports
  While Alone
Forgetting

TABLE 2—Continued

- Games, Sports
  - General
  - Athletic Contests
    - Spectators
  - Cards
    - General
    - Criticism, Advice
    - Distractions
    - Sportsmanship
  - Golf
- Greetings
  - Shaking Hands
  - Speech
- Grooming of Body
  - Cosmetics
  - Finger-nails
  - Hair
  - Shaving
  - Teeth
- Ill Humor
- Illness
  - Feigning
  - Sick People
  - Talking
- Insincerity, Lying
  - Flattery
  - Insincerity
  - Lying
  - Pretense
- Inquisitiveness
  - Personal Questions
  - Unnecessary Questions
- Intoxicants
  - Drinking
  - Drunkenness
- Jokes, Stories
  - Manner
  - Poor
- Language
  - Grammar
    - Errors
  - Names
  - Phrases
  - Pronunciation
  - Slang
  - Words
- Laughter
  - Giggling
  - Smiling, Grinning
  - Tickling
- Literature
- Locomotion
  - Conditions
    - Sidewalks
  - Gait
- Men vs. Women
  - Conveyances
  - Effeminate Men
    - Speech
    - Walk
- Men vs. Women—Continued
  - Greetings
  - Mannish Women
    - Speech
  - Mates
  - Walking
- Music
  - Attendant Behavior
  - Classical
  - Distractions
    - Talking
  - Humming
  - Instruments Out of Tune
  - Jazz
  - Mechanical
  - Poor
    - Piano
    - Singing
  - Practise
  - Radio
  - Synchronous
    - Tapping, Drumming
  - Whistling
- Narrow-mindedness
  - Stubbornness
- Nervousness
  - Biting Finger-nails
  - Cracking Joints
  - Gritting Teeth
  - Objects in Mouth
  - Picking
  - Rocking
  - Scratching
  - Snapping
  - Speech
  - Sucking
  - Tapping
- Pessimism, Optimism
- Politics
  - Stereotypes
- Posture
  - Mouth Open
- Public Conveyances
  - Children
  - Delays
  - Eating
  - Sleeping
  - Space
- Public Entertainments
  - Applause
  - Crying
  - Distractions
    - Children
    - Eating
    - Moving
    - Talking
  - Laughter
  - Obstructed View
  - Performance
    - Actors

TABLE 2—Continued

- Pushed (Being)
  - Public Conveyances
- Race
- Reading, Studying, Writing
  - Books
  - Reading Over Shoulder
  - Reading, Studying
    - Chirography
    - Conditions
    - Distractions
      - Children
      - Eating
      - Music
      - Non-human
      - Talking
    - Interruptions
      - Talking
    - Mail
  - Thinking Movements
  - Writing
- Religion
  - General
  - Atheism
  - Criticism
  - Distractions in Church
  - Dogmatism
  - Good (?) People
  - Hypocrisy
  - Lying
  - Narrow-mindedness
  - Organizations
  - Praying
  - Profanity
    - Words, Expressions
  - Sermons
    - Public Speaking
  - Swearing
  - Zeal
- Reproduction
  - Pregnancy
- Respiration
  - Audible
    - Snoring
- School
  - Classroom
    - Instructors
    - Students
  - Egotism
    - Instructors
    - Students
  - Examinations
    - Cheating
    - Instructors
  - Lectures
    - Distractions
    - Public Speaking
- Self-consciousness
  - Apologies
  - Inferiority
  - Sensitiveness
- Sex
  - Animals
  - Double Meanings
  - Egotism
  - Entertainments
  - Exhibitionism
  - Familiarity
  - Flirting
  - Homosexuality
  - Intercourse
    - Illegitimate
    - Prostitution
  - Jealousy
  - Jokes, Stories
  - Language
  - Literature
  - Marriage
  - Masturbation
  - Men vs. Women
  - Menstruation
  - Prudishness, Frigidity
  - Raving
  - Relatives
  - Spooning
    - Familiarity
    - Kissing
    - Of Others
  - Venereal Disease
  - Vulgarity
  - Would-be's
- Sleep
  - Animals
    - Cats
    - Dogs
  - Morning
    - Alarm Clock
  - People
    - Snoring
    - Talking
  - Sharing Bed
  - Things
    - Clock Ticking
    - Door
    - Light
    - Paper
    - Water
    - Window
  - Yawning
- Snubbing
  - Snobbery
- Social Occasions (Misc.)
- Speech, Conversation
  - Affectation
  - Attendant Behavior
    - Gesticulating
  - Baby Talk
  - Communicativeness
    - Listening in on Conversation

TABLE 2—Continued

- Speech—Continued
  - Contradicting
  - Deaf People
  - Defects
  - Egotism
  - Garrulity
    - Boring
  - Hinting
  - Inattentiveness
  - Inhibition
  - Interruptions
  - Language
  - Objects in Mouth
  - Secretiveness
  - Voice
  - Whispering
- Spitting
- Table Manners
  - Children
  - Greediness
  - Implements
    - Fork
    - Knife
    - Spoon
  - Napkin
  - Posture
  - Talk About Food
  - Urging
- Teasing, Bullying
  - Animals
  - Bullying
  - Children
    - Punishment
  - Teasing
- Telephoning
  - Central
  - Delay
  - Talking
- Tobacco
  - Chewing
  - Deportment
  - Women
- Traffic Signals
- Using Another's Personal Things
- Waiting
  - Meals
  - People
  - Public Conveyances
  - Stores
  - Tardiness
- Waste-elimination
- Whining, Complaining
- Work
  - Distractions
  - House
  - Inefficiency
  - Laziness

B. Non-Human Things and Activities, Exclusive of Clothes

(Unclassified)

- Advertisements
- Animals
  - Birds
  - Cats
  - Cows
  - Death
  - Dogs
  - Hogs, Pigs
  - Horses
  - Insects
    - Flies
    - Mosquitoes
    - Spiders
  - Rats, Mice
  - Snakes
  - Sucking
  - Worms
- Automobiles
  - Appearance
  - Sounds
    - Horns
- Buildings, Premises
  - Houses
  - Premises
- Chairs
  - Sounds
- Clocks
  - Sounds
- Color
  - Combinations
- Disorderly House
  - Floor
  - Furniture
    - Bureau
  - Pictures
  - Windows
- Doors
  - Open
  - Sounds
- Fire
- Food, Table, Garbage
  - Foods
    - Liquid
    - Meats
    - Odors
      - Cooking
    - Vegetables
  - Foreign Matter in Food
    - Animals
    - Dirt
    - Hair
  - Garbage
    - Odors
  - Restaurants
  - Table
    - Dishes

TABLE 2—Continued

Grooming of Body
  Bathroom
    Dirt
    Towels
  Cosmetics
  Hair
Heating Systems
  Sounds
Housework
  Cooking
  Sewing
  Washing Dishes
Illness, Death
  Blood
  Chemicals
  Death
  Instruments
Interior Decoration
  Flowers
  Furniture
  Walls
    Pictures
    Wall-paper
  Windows
Intoxicants
Light, Darkness
  Bright Light
  Poor Light
Odors (Misc.)
Plants
  Flowers
Public Conveyances
  Sounds
Radio
Reading, Studying, Writing
  Books
  Desk
  Ink
  Letters
    Stationery
  Pen, Pencil
Religion
School
Sex
  Animals
    Dogs
Sleep
Sounds (Misc.)
  Blackboard
  Grating
  Loud
  Paper
  Scratching, Scraping
  Squeaking
Streets
Tactual
Telephones
Tobacco
  Juice
  Odor
Typewriters
Ventilation
Waste-elimination
  Animals
    Excreta
  Water-closet
Water Running
  Dripping
Weather
  Rain
  Snow, Ice
  Thunder, Lightning
  Wind
Windows
  Sounds

C. Clothes and Manner of Dress

(Unclassified)

Age of Person (Gen.)
Articles of Clothing (Misc.)
Bathing Suits
  Thin or Fat People
Brassieres, Corsets
Brief Cases, Bags
Buttons (Gen.)
Canes, Umbrellas
Care of Clothes (Gen.)
  Laundry
  Neatness in General
    Excess
    Lack of
  Need of Brushing
  Need of Pressing
  Odors
  Soiled
    Food
Collars
  Soiled
Colors
  Bright
  Unbecoming
Combinations (Misc.)
  Colors
    Articles of Clothing
Dresses
  Décolleté
  Fancy
  Short, Long
  Soiled
  Uneven
Exposure of Body (Gen.)
Eye-glasses
Fur
  Coats
    Men
    Women
Gloves
Handkerchiefs

TABLE 2—Continued

- Hats
  - Caps
  - Derbies
  - Position
- Hose, Garters
  - Socks
    - Garters
  - Stocking
    - Garters
    - Holes
    - Kinds
    - Rolled
    - Soiled
    - Wrinkled
- Jewelry
  - Pins
  - Rings
  - Too Much
- Kimonos, Bath-robes, Boudoir Caps
- Kind of Clothes (Gen.)
  - Designs, Material
  - Extreme
    - Over-dressing
  - Ill-fitting
  - Inappropriate
  - Unbecoming
- Lying Around (Gen.)
- Menstruation
- Men vs. Women (Gen.)
- Mourning
- Neckties
  - Arrangement
  - Color
  - Size
- Race
- Religion
- Shirts
- Shoes
  - Heels
  - High, Low
  - Need of Shine
  - Overshoes
  - Squeaky
  - Toes
- Spats
- Suits
  - Coats
    - Soiled
  - Trousers
    - Knickerbockers
      - Men
      - Women
    - Need of Pressing
- Underwear
  - Showing
  - Soiled

D. Alterable Physical Characteristics of People

(Unclassified)

- Blackheads
- Breath
  - Bad
  - Food
- Cosmetics
  - Excess
  - Lip-stick
  - Powder
    - Shiny Face, Oily Skin
  - Rouge
- Dirt (Gen.)
  - General
    - Children
  - Ears
  - Face
  - Hands
  - Neck
- Eating
- Finger-nails
  - Dirty
  - Long
  - Short, Bitten
- Hair
  - Arms
  - Face
    - Chin
    - Eyebrows
    - Mustaches
      - General
      - Large
      - Small
    - Need of Shave
    - "Sideboards"
    - Women
  - Head
    - Dressing
      - Curling
      - Parting
      - Uncombed
    - Dyed
    - False
    - Foreign Matter
    - Hair-cut
      - Bobbed
        - Kinds of People
        - Style
      - Men
      - Need of
  - Legs
- Intoxicants
- Menstruation
- Odors (Gen.)
  - Perspiration
- Perfume
- Teeth
  - Dirty

TABLE 2—Continued

Tobacco
  Cigarettes
  Juice

E. Persisting Physical Characteristics of People
(Unclassified)
Chest, Breasts
Chin
Combinations
Cripples, Deformities
  Appendages Missing
Ears
Eyes
Fat, Thin
  Fat
    Men
    Women
  Thin
Hair
  Baldness
  Eyebrows, Eyelashes
  Kinds of
    Color
Hands, Fingers
Legs, Hips, Ankles, Feet
  Feet
  Hips
  Legs, Ankles
    Bow-legs, Knock-knees
    Fat
    Thin
Lips
Moles
Neck
Nose
Protuberances
Skin
  Birthmarks
  Color
  Freckles
  Scars
  Sores
    Eruptions
      Pimples
  Wounds
Tall, Short
Teeth
  Bad
  False
  Gold
  Missing
  Protruding
Warts
Weakness, Deficiency

Each annoyance was first classified in one of five classes, as follows:

A. Human Behavior.
B. Non-human Things and Activities—Exclusive of Clothes.
C. Clothes and Manner of Dress.
D. Alterable Physical Characteristics of People.
E. Persisting Physical Characteristics of People.

In class *A,* the person's annoying act consumes an appreciable amount of time, and the annoyance is definitely a matter of human behavior. The annoying act functions in all cases as a simple or complex stimulus or situation, and it may itself be a response or a series of responses. The separation of human behavior from the other classes has a certain practical and theoretical psychological value.

In class *B,* the annoyance may be a matter of animal behavior, and it may or may not extend over an appreciable period of time. The annoyance or stimulus may not be directly related to either a

man or a lower animal. It may be an inanimate event such as a thunderstorm. Annoyances which have to do with clothes and manner of dress are reserved for class *C*.

Practically all of the annoyances included in classes *C, D,* and *E* are more or less static, and they are all outside the field of human and animal behavior.

The annoyances in class *C* are concerned with clothes on a person or off a person, with the care of clothes, and the way the clothes are worn. We have also included in this class certain other articles which are worn or carried, and which modify a person's appearance and in a way become a part of his dress, such as canes, umbrellas, eye-glasses, jewelry, etc.

Class *D* includes the annoyances which are concerned with the physical characteristics of people which under ordinary circumstances are or can be easily altered in a short time.

Class *E* includes the annoyances which have to do with the physical characteristics of people which under ordinary circumstances are not or cannot be altered very readily in a short time. The previous class, *D,* is largely concerned with the care and grooming of the body, and with situations which can ordinarily be remedied without much difficulty. The annoyances in the last class, *E,* cannot be avoided so easily by the person furnishing the annoyance, and they do not reflect to the same extent on the individual's carelessness or indiscretion.

After classifying the 21,000 annoyances as described above, the annoyances in each of the 5 classes were classified further in the numerous sub-classes which are shown in Table 2. These sub-classes were decided upon only when they were required by the annoyances themselves, and not by an arbitrary or simple method.

The slips of paper bearing the statements of the annoyances were sorted out, arranged, and rearranged very carefully in boxes. When we could make no further improvements in the classification, the classes and sub-classes were arranged in an orderly fashion by a system of index tabs. By the use of our system, each annoyance had one place and only one place in the whole classification.

TABLE 3
Summary of the Original Data

Class	No. and Per cent of Different Annoyances	No. and Per cent of Annoyances from Subjects of Different Ages				Total Frequency and Total Per cent
		Grammar School	High School	College	Adult	
A. Human Behavior	1,523 (59.0)	480 (2.7)	255 (1.4)	7,326 (41.2)	2,151 (12.1)	10,212 (57.4)
B. Non-Human Things and Activities,—Exclusive of Clothes	486 (18.8)	165 (0.9)	90 (0.5)	1,697 (9.5)	830 (4.7)	2,782 (15.6)
C. Clothes and Manner of Dress	320 (12.4)	63 (0.4)	39 (0.2)	1,686 (9.5)	434 (2.4)	2,222 (12.5)
D. Alterable Physical Characteristics of People	138 (5.3)	56 (0.3)	42 (0.2)	1,355 (7.6)	295 (1.7)	1,748 (9.8)
E. Persisting Physical Characteristics of People	114 (4.4)	18 (0.1)	22 (0.1)	655 (3.7)	141 (0.8)	836 (4.7)
Total	2,581 (100.0)	782 (4.4)	448 (2.5)	12,719 (71.5)	3,851 (21.6)	17,800 (100.0)
No. of Subjects	....	119	35	347	158	659

When the annoyances had been placed in their appropriate classes by this laborious method, we counted the duplicates and made a record of the number of subjects in each age group who handed in each annoyance. In this way our data showed the frequency and the age distribution of the subjects who mentioned each annoyance.

In order to reduce the number of different annoyances, we next discarded all annoyances which had been handed in by only one of the 659 subjects. We also discarded all annoyances which had been handed in by only two college students and by no other subject in another age group. After these eliminations had been made, the total number of different annoyances was 2,581, not counting duplicates. Some of these annoyances were handed in by only two subjects, but in other cases the same annoyance was handed in by as many as 100 subjects. A total of 17,800 statements of annoyances from all subjects is included in the data, but many of these are duplicate annoyances. All of this material will be referred to hereafter as the " original data."

Summary of the Original Data. A statistical summary of the original data is given in Table 3. The five classes are shown in the left-hand portion of the table. The first column shows the total number and per cent of different annoyances in each class. Several of the statements of annoyances were very similar, but when there seemed to be a real difference the different statements were retained on separate cards. The last column in the table shows the total number and per cent of annoyances in the particular class from all of the subjects, including the duplicate annoyances. The four intervening columns show the number and per cent of annoyances handed in by subjects in the different age groups, and these figures also include duplicate annoyances. The annoyances handed in by the old subjects and those few annoyances which were taken from the popular magazine articles have been placed in the " adult " group.

In the class on human behavior, for example, there were 1,523 different annoyances. Four hundred and eighty of the annoyances in this class, including duplicates, were handed in by grammar school children, 255 by high school children, 7,326 by college

students, and 2,151 by adults; or a total of 10,212 annoyances in this class which were handed in by all of the subjects. The relative number of annoyances handed in by subjects in the four age groups should be considered in connection with the total number of subjects included in each of the four age groups which is shown in the last row of the table. No very accurate conclusions can be drawn from the relative scores for the four age groups, partly because somewhat different methods had to be used in collecting the annoyances from the subjects in the different age groups.

It is of some significance, however, that 57% of all of the annoyances, including duplicates, were concerned with human behavior, 16% with non-human things and activities (exclusive of clothes), 12% with clothes and manner of dress, 10% with alterable physical characteristics of people, and 5% with persisting physical characteristics of people. People are mainly annoyed by the behavior of other people. Clothes are more important in this respect than the alterable physical characteristics of people. It is also significant that 28% of the annoyances are concerned with non-human things and activities, whereas only 5% have to do with persisting physical characteristics of people.

Our results harmonize in a general way with those obtained by Perrin and Gates. In his study of physical attractiveness and repulsiveness among college students, Perrin (43) found that expressive behavior and personal habits were more important than static physical characteristics. "Physical attractiveness is to be explained primarily in terms of behavior." In her study of anger in 51 women students, Gates (19) found that persons rather than things were the main cause of anger in 115 out of 145 cases of anger. She says, "Not only do persons cause anger much more frequently than do things, but the emotion experienced is much more likely to be violent in the former than in the latter case."

We are not justified in interpreting the figures of Table 3 very literally, because these data represent a general, somewhat spontaneous, and therefore somewhat inaccurate reaction of a large group of people on the question of common annoyances. It is

quite probable that for one reason or another each of the subjects failed to hand in a number of his strong annoyances, even with the procedure we used in which the subjects mailed in anonymous lists. But in these special anonymous lists there were many very frank statements of annoyances, and some of these annoyances related to subjects which are never discussed in a refined mixed company and rarely even in the more inelegant conversations of some men. We have no accurate measure of the number of annoyances in the different classes which were omitted by subjects in the different age groups.

The data referred to above have been used only as the beginning of the studies described in this work. The object of the procedure up to this point has been merely to obtain statements or specimens of the most common annoyances. A selected list of annoyances is given in the left-hand portion of Table 4, and the method used in selecting them is described in the following section. All of the annoyances were later submitted to a large number of subjects, who indicated the extent to which they were annoyed by each of the different things or situations. Much more accurate comparisons can therefore be made on the basis of the data which are described later in Chapter II.

The original data include practically all of the more common and important annoyances. We had a large number and a good variety of subjects. Many of them took a highly objective attitude towards the problem. We also used several different methods in collecting the specimen annoyances. The original data therefore seem to constitute a good basis for further studies of a more exact character.

Section 3. A List of 507 Annoyances

The left-hand portion of Table 4 gives a list of 507 statements of annoyances. The meaning of the figures in the right-hand portion of this table will be explained in the following chapter. None of these items represents only the author's opinion in regard to what should be annoying. These statements of annoyances were derived from the original data which, as we have seen, consisted of 2,581 different annoyances, or 17,800 annoyances

(including duplicates), which were collected from the 659 different subjects. They represent a combined group judgment rather than the opinion of a single individual.

It was necessary to use some criteria in selecting each of the annoyances given in the table, on the basis of the original data; and the criteria which were used are as follows:

(1) Frequency. The first criterion used in selecting each annoyance was the number of subjects who handed it in. We considered that an annoyance must have a total frequency of at least 10 in order to be included in the list.

(2) Age Distribution. The second criterion of selection was the age distribution; and we preferred an annoyance which had been handed in by subjects of widely different ages. In using this criterion it was necessary to consider the total number of subjects in the different age groups, which is shown in the last row of Table 3.

(3) Objectivity. The third criterion of selection was the objectivity of the annoyance; and we preferred those annoyances which were objective and concrete, rather than subjective, indefinite, or very general. The objective annoyances are more valid than the subjective; and, besides, it is difficult to describe an annoyance which deals with a general or highly subjective topic so that it will be clearly understood by other people. Most of the annoyances in the original data were fairly objective and concrete, so that this criterion of selection was not frequently used. Frequency and age distribution were the principal criteria employed.

In addition to these three criteria of selection, we could at times scarcely avoid paying attention to a few other factors, such as (A) the universality, (B) the permanence, and (C) the psychological and social significance of the annoyance.

(A) Universality. If all other things were equal, we preferred an annoyance which dealt, for example, with talking, to one which dealt with subway travel, because many more persons are involved in the former case.

(B) Permanence. If all other things were equal, we preferred an annoyance about colds to one about cross-word puzzles, be-

cause the annoyance about colds obviously operates in every-day life for a much longer period of time.[2]

(C) Psychological and Social Significance. The last factor of selection which was considered was the psychological and social significance of the annoyance; but it was necessary to make use of this factor in only a very few cases.

Although each of the annoyances in the original data had only one place in the classification, there was occasionally a certain amount of unavoidable overlapping in meaning between two different statements of the derived annoyances. We attempted to select annoyances for further study which would be as nearly mutually exclusive as possible. We also made a special effort to phrase each annoyance so as to avoid any unnecessary ambiguity, and so that the exact meaning of the annoyance would be clear when it was stated alone.

The annoyances given in Table 4 are numbered consecutively from 1 to 507; and each annoyance is also preceded by the letter "A" or " B ". The annoyances marked "A" seemed at this stage of the investigation to be more important and more desirable for further study than those marked " B," according to the criteria of selection which we have just described. We therefore have two lists of annoyances in the table, an "A-List " and a " B-List." Some of the consecutive numbers in Table 4 are also preceded by a star, and the significance of these stars will be explained in Chapter IV.

The order of the annoyances in Table 4 corresponds to the original logical classification of topics as shown in Table 2. The topics in each class and sub-class of the classification are alphabetically arranged. We have included, along with the statements of the annoyances in Table 4, the names of the 5 major classes,

[2] G. Stanley Hall (23) made a very extensive study of anger, especially in children and young people; and the questionnaire which he sent out asked for data on " wrath, ire, temper, madness, indignation, sulks, sours, putchiness, crossness, choler, grudge, fume, fury, passion, to be or fall out with." Although he was principally concerned with the more extreme forms of displeasure which can be appropriately characterized as anger, there is a good correspondence between many of his anger situations and the annoyances described in the present study. Most of these annoyances have changed very little during the last 30 years.

and also the name of the sub-class when at least one annoyance was taken from it. As may be seen by comparing the material in Tables 2 and 4, no annoyances were selected from some of the sub-classes, but several annoyances were selected from other sub-classes.

The summary at the end of Table 4 gives the total number of annoyances which were selected in each of the five classes, and also the number of annoyances in the A-List and in the B-List. Out of a total of 507 annoyances which were selected, 306 are in the field of human behavior, 80 have to do with non-human things and activities (exclusive of clothes), 57 are concerned with clothes and manner of dress, 40 are related to alterable physical characteristics of people, and 24 refer to persisting physical characteristics of people. There are 239 annoyances in the A-List, and 268 in the B-List,

As has already been suggested above in the description of the procedure, each of the things and situations described in Table 4 was annoying to a number of the subjects from whom we collected the data. Each of the annoyances in this table had some of the desirable characteristics suggested by the criteria of selection, such as frequency, age distribution, objectivity, universality, permanence, and psychological and social significance. These 507 annoyances constitute the original material on the basis of which further studies of a more exact character were made. The nature of these quantitative studies is described in the following chapter.[3]

[3] A few of the annoyances which we collected were not only indelicate but they also dealt with obviously unpleasant and disagreeable matters; and most of these have been omitted from the list given in Table IV. Most of the annoyances which have been omitted are as follows: The odor of urine; To see an animal on the street eliminating waste-matter; To smell the odor of waste-elimination on entering the bath-room; To see a sanitary napkin which has been soiled by menstruation; The odor from menstruation; and A baby wetting his clothes when I am caring for him.

TABLE 4

Scores for Individual Annoyances

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
HUMAN BEHAVIOR							
(Unclassified)							
1B. A person lingering a long time after he (or she) has said good-bye the first time and started to leave.	M.	15	16	17	15	15.8	
	F.	11	14	16	15	14.0	14.9
AFFECTATION							
*2B. A person behaving in an affected manner.	M.	18	21	19	12	17.5	
	F.	20	20	18	18	19.0	18.3
3B. A person behaving as if he (or she) wished people to believe that he (or she) were much younger than he (or she) really is.	M.	10	11	8	12	10.3	
	F.	11	13	10	14	12.0	11.1
*4B. A person with a gushing manner.	M.	18	19	18	12	16.8	
	F.	21	23	17	18	19.8	18.3
*5A. A person being excessively polite.	M.	12	12	12	14	12.5	
	F.	14	15	13	11	13.3	12.9
ANGER, FIGHTING							
*6B. A person losing his (or her) temper.	M.	16	17	23	21	19.3	
	F.	18	20	22	25	21.3	20.3
ARGUING, QUARRELING							
*7A. A person habitually arguing.	M.	19	21	23	25	22.0	
	F.	22	24	25	24	23.8	22.9
AUTOMOBILES							
8B. To see a woman driving an automobile.	M.	3	5	3	0	2.8	
	F.	0	0	0	0	0.0	1.4
*9A. A person in an automobile I am driving telling me how to drive.	M.	x 26	23	22	x 21	23.0	
	F.	21 xx	19 x	20 xx	14 xxx	18.5	20.8
*10B. A person in the same automobile with me behaving in a very nervous manner.	M.	17	13	19	20	17.3	
	F.	17	16	18	16	16.8	17.0
*11A. To see a person who is driving an automobile taking unnecessary chances.	M.	14	20	25	24	20.8	
	F.	18	24	25	27	23.5	22.1
BOISTEROUSNESS							
*12B. To see a boisterous person attracting attention to himself (or herself) in public.	M.	16	18	24	20	19.5	
	F.	19	20	22	22	20.8	20.1
*13A. To hear very loud laughing.	M.	11	10	11	11	10.8	
	F.	15	15	15	15	15.0	12.9
*14A. To hear a person talking in an unnecessarily loud voice.	M.	14	16	15	14	14.8	
	F.	18	19	19	17	18.3	16.5

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
15B. To hear loud whistling.	M.	7	11	10	9	9.3	
	F.	5	5	8	10	7.0	8.1
BORROWING							
16B. A person continually trying to borrow some of my things.	M.	19	16	19	19	18.3	
	F.	19	21 x	16	12 x	17.0	17.6
CHEWING GUM							
*17A. To see a person chewing gum.	M.	7	8	9	9	8.3	
	F.	13	14	14	16	14.3	11.3
*18A. To hear a person chewing gum loudly.	M.	19	20	19	19	19.3	
	F.	24	24	25	24	24.3	21.8
CHILDREN							
*19A. A child not obeying his (or her) father or mother.	M.	19	22	23	23	21.8	
	F.	21	23	25	27	24.0	22.9
*20B. A mother continually correcting her child in public.	M.	16	17	21	23	19.3	
	F.	19	24	21	19	20.8	20.0
21B. To be near children who are playing noisily.	M.	6	11	11	9	9.3	
	F.	9	9	13	11	10.5	9.9
CLOTHES					x		
22A. To see a person wearing some clothes just like my own.	M.	2	4	2	1	2.3	
	F.	13	6	6	6	7.8	5.0
		x	x	x	xx		
23B. A person trying to borrow some of my clothes.	M.	16	11	16	14	14.3	
	F.	14	17 x	15 x	13 x	14.8	14.5
24B. To see a person continually rearranging the clothes he (or she) is wearing.	M.	12	8	10	9	9.8	
	F.	13	14	12	8	11.8	10.8
COLDS							
*25B. To see a person's nose running.	M.	25	24	26	24	24.8	
	F.	28	27	28	29	28.0	26.4
26A. To hear a person blow his (or her) nose very loudly.	M.	11	12	12	15	12.5	
	F.	16	15	16	17	16.0	14.3
*27B. To see a person blow his (or her) nose without using a handkerchief.	M.	25	21	26	25	24.3	
	F.	29	29	30	28	29.0	26.6
28A. To hear a person clear his (or her) throat.	M.	8	9	9	7	8.3	
	F.	11	12	11	9	10.8	9.5
*29A. To hear a person cough repeatedly.	M.	14	14	11	14	13.3	
	F.	13	14	14	12	13.3	13.3
*30B. A person not covering his (or her) mouth when he (or she) coughs or sneezes.	M.	17	18	23	22	20.0	
	F.	23	25	26	24	24.5	22.3
*31B. A person coughing in my face.	M.	27	28	29	30	28.5	
	F.	29	30	29	29	29.3	28.9

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
*32A. To see a person picking his (or her) nose.	M.	23	24	24	22	23.3	
	F.	28	27	27	26	27.0	25.1
*33A. To hear a person snuffing as if he (or she) has a cold.	M.	18	19	17	14	17.0	
	F.	22	20	21	22	21.3	19.1
COMMANDS							
*34A. A person telling me to do something when I am just about to do it.	M.	19	18	16	16	17.3	
	F.	22	17	15	14	17.0	17.1
*35B. A person giving me a good deal of advice when I have not asked him (or her) for it.	M.	19	19	20	18	19.0	
	F.	20	21	19	18	19.5	19.3
*36B. A person telling me to hurry when I am already hurrying.	M.	22	19	20	19	20.0	
	F.	21	21	22	16	20.0	20.0
37A. A person ordering me to do something.	M.	18	18	16	14	16.5	
	F.	22	20	18	16	19.0	17.8
38B. To hear one person tell another to "Shut up."	M.	10	14	18	17	14.8	
	F.	16	20	21	23	20.0	17.4
39B. A person speaking to me in a dictatorial manner.	M.	23	21	23	22	22.3	
	F.	22	23	24	19	22.0	22.1
*40B. A person coaxing me to do something when I do not want to do it.	M.	19	16	20	16	17.8	
	F.	19	21	18	16	18.5	18.1
*41B. To hear one person nagging another person.	M.	18	19	25	26	22.0	
	F.	22	25	24	23	23.5	22.8
COMMENTS ON APPEARANCE							
42B. A person commenting on my weight.	M.	4	3	2	1	2.5	
	F.	10	8	7	8	8.3	5.4
43B. A person commenting on the clothes I am wearing.	M.	12	6	10	8	9.0	
	F.	13	12	12	8	11.3	10.1
CRITICISM							
*44A. A person continually criticizing something.	M.	22	23	24	25	23.5	
	F.	24	23	23	24	23.5	23.5
45B. A person saying "I told you so" to me, when something unpleasant has happened.	M.	19	16	17	18	17.5	
	F.	20	18	16	12	16.5	17.0
46B. A person behaving as if he (or she) doubts what I have said.	M.	18	17	21	22	19.5	
	F.	21	21	23	24	22.3	20.9
*47A. To hear a good deal of idle gossip.	M.	18	19	21	21	19.8	
	F.	16	19	22	21	19.5	19.6
*48A. To be laughed at.	M.	19	16	18	13	16.5	
	F.	20	17	18	15	17.5	17.0
*49A. A person being sarcastic.	M.	17	15	16	17	16.3	
	F.	15	20	18	19	18.0	17.1

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
50B. To hear an older person continually talking about the past, and using such expressions as "The good old days," "In my time," etc.	M.	10	9	8	5	8.0	
	F.	11	13	7	5	9.0	8.5
Crying, Grief							
			x				
51B. To see an adult crying.	M.	15	16	13	10	13.5	
	F.	12	13	9	6	10.0	11.8
52A. To hear a baby crying.	M.	11	11	9	9	10.0	
	F.	10	10	9	12	10.3	10.1
Dancing							
		x			xx		
53B. To see faddish dancing at a social dance.	M.	10	11	10	11	10.5	
	F.	9	12	13	14	12.0	11.3
				x	x		
		x		x	xxx		
54B. To dance with a fat person.	M.	22	18	13	0	13.3	
	F.	12	12	7	3	8.5	10.9
		x	x	xx	xxx		
		x			x		
*55B. To see suggestive dancing at a social dance.	M.	9	12	20	22	15.8	
	F.	17	21	24	28	22.5	19.1
				x	x		
		x		x	xx		
*56B. To be held very close by my dancing partner.	M.	3	5	9	10	6.8	
	F.	14	21	22	20	19.3	13.0
				xx	xx		
Deaths, Funerals							
57B. To attend a funeral.	M.	13	14	8	7	10.5	
	F.	12	12	6	4	8.5	9.5
58B. To see a dead person.	M.	10	14	8	8	10.0	
	F.	11	14	7	0	8.0	9.0
Digestion							
*59B. A person belching.	M.	20	19	21	17	19.3	
	F.	23	25	23	20	22.8	21.0
60B. To hear a person's stomach growling or rumbling.	M.	9	10	11	10	10.0	
	F.	13	11	10	10	11.0	10.5
*61B. To be near a person who is vomiting.	M.	24	22	24	24	23.5	
	F.	26	25	24	22	24.3	23.9
Disrespect							
62A. A young person showing disrespect for a much older person.	M.	21	24	27	27	24.8	
	F.	25	26	27	28	26.5	25.6
Eating, Drinking							
63A. To hear a person drinking noisily.	M.	16	15	18	17	16.5	
	F.	21	20	21	21	20.8	18.6
64A. To hear a person eating soup noisily.	M.	18	19	19	18	18.5	
	F.	24	22	22	22	22.5	20.5

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
*65B. To see a person putting a great deal of food into his (or her) mouth at one time.	M.	15	14	20	19	17.0	
	F.	23	24	26	24	24.3	20.6
66B. To see a fat person eating.	M.	1	1	3	2	1.8	
	F.	4	4	5	4	4.3	3.0
67A. To see a person chewing food with his (or her) mouth open.	M.	19	20	20	19	19.5	
	F.	24	24	23	23	23.5	21.5
68A. To hear a person eating noisily.	M.	18	20	21	18	19.3	
	F.	24	22	22	22	22.5	20.9
69B. To hear a person smacking his (or her) lips while he (or she) is eating.	M.	16	18	21	17	18.0	
	F.	23	23	23	22	22.8	20.4
70A. To hear a person eating an apple noisily.	M.	14	16	17	14	15.3	
	F.	20	19	19	20	19.5	17.4
71B. To hear a person chewing hard candy noisily.	M.	12	16	15	13	14.0	
	F.	16	17	16	15	16.0	15.0
72B. To hear a person eating celery noisily.	M.	10	13	12	11	11.5	
	F.	11	14	12	11	12.0	11.8
73B. To see a person on the street conspicuously eating some food.	M.	10	11	10	9	10.0	
	F.	15	12	12	11	12.5	11.3
74A. To see a person eating very rapidly	M.	9	9	10	9	9.3	
	F.	14	14	13	15	14.0	11.6
ECONOMICS							
		x			x		
*75B. A beggar asking me for some money in a public place.	M.	14	16	13	13	14.0	
	F.	12	12	10	9	10.8	12.4
		x					
76B. A person trying to borrow some money for me.	M.	9	13	15	12	12.3	
	F.	10	9	10	9	9.5	10.9
		x					
*77A. A salesman trying to force me to buy something.	M.	19	24	24	24	22.8	
	F.	23	22	23	24	23.0	22.9
		x					
*78B. A well-to-do person being extremely economical with his (or her) money.	M.	14	15	14	13	14.0	
	F.	17	17	14	12	15.0	14.5
EGOTISM							
*79A. To be with a person who behaves as if he (or she) feels very superior.	M.	22	19	21	23	21.3	
	F.	23	20	20	17	20.0	20.6
80B. A very self-satisfied person.	M.	16	14	12	13	13.8	
	F.	18	19	16	16	17.3	15.5
81B. A person with an aggressive manner.	M.	15	15	14	16	15.0	
	F.	18	18	19	15	17.5	16.3

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
*82A. A person crowding in front of me instead of waiting his (or her) turn when I am waiting in line.	M.	23	27	26	24	25.0	24.0
	F.	23	24	22	23	23.0	
*83B. A person bragging about his (or her) ancestors.	M.	16	15	16	17	16.0	15.9
	F.	16	15	17	15	15.8	
*84A. A person bragging about himself (or herself).	M.	21	20	22	20	20.8	20.0
	F.	21	20	18	18	19.3	
85B. A person behaving as if he (or she) thinks he (or she) knows it all.	M.	23	22	22	20	21.8	21.9
	F.	23	23	21	21	22.0	
86A. A person showing off.	M.	20	20	20	20	20.0	19.0
	F.	21	18	18	15	18.0	
FAMILIARITY							
*87A. To know that a person is staring at me.	M.	13	10	8	7	9.5	11.5
	F.	16	15	11	12	13.5	
88A. A person resting his (or her) foot on my chair.	M.	9	11	10	8	9.5	9.9
	F.	8	8	11	14	10.3	
89B. A person who is only an acquaintance calling me by my first name.	M.	2	7	7	9	6.3	7.9
	F.	5	11	14	8	9.5	
		x	xx	x	x		
*90B. A clerk in a store calling me endearing names.	M.	14	21	18	19	18.0	19.6
	F.	20	24	22	19 x	21.3	
91B. A person coming into my room without knocking.	M.	14	13	19	18	16.0	16.3
	F.	14	19	20	13	16.5	
*92A. A person slapping me on the back in a familiar manner.	M.	8	12	9	10	9.8	12.1
	F.	15	13	15	15	14.5	
*93A. A person putting his (or her) hands on me unnecessarily.	M.	14	18	13	11	14.0	16.6
	F.	20	20	20	17	19.3	
GAMES, SPORTS							
*94B. A person being a poor loser in a game.	M.	21	21	20	25	21.8	21.6
	F.	23	23	22	18	21.5	
*95B. A person cheating in a game.	M.	26	27	28	30	27.8	27.9
	F.	27	28	29	28	28.0	
*96B. A spectator hissing or booing the players in an athletic contest.	M.	18	20	21	24	20.8	20.8
	F.	21	21	22 x	19 x	20.8	
97A. A person correcting my misplays in a card game.	M.	16	13	14	9 x	13.0	13.5
	F.	16	12	14 x	14 x	14.0	
*98B. To hear people talking to each other when I am playing cards.	M.	7	9	x 16	x 13	11.3	10.3
	F.	8	4	10	15 x	9.3	

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
		xx	xx	xxx	xxx		
99B. To hear a person talking when I am about to drive a golf ball.	M.	15	15	8	0	9.5	
	F.	18	6	16	0	10.0	9.8
		xxx	xxx	xxx	xxx		
GREETINGS							
*100A. A person giving me a very weak hand-shake.	M.	12	16	15	13	14.0	
	F.	16	16	17	14	15.8	14.9
					x		
*101B. In a public place, a person calling loudly to me from a distance.	M.	20	12	16	17	16.3	
	F.	18	21	20	16	18.8	17.5
			x	x	x		
102B. A person greeting me with questions whose answers are obvious, such as "Are you back?" "Are you here?" etc.	M.	8	8	8	10	8.5	
	F.	11	9	11	9	10.0	9.3
GROOMING OF BODY							
103B. To see a person in a public place cleaning wax out of his (or her) ears.	M.	21	20	21	23	21.3	
	F.	26	25	26	27	26.0	23.6
*104A. To see a woman applying cosmetics in public.	M.	11	13	15	16	13.8	
	F.	13	10	17	23	15.8	14.8
105B. To hear a person filing his (or her) finger-nails.	M.	9	12	11	12	11.0	
	F.	11	10	15	13	12.3	11.6
106A. To see a person cleaning his (or her) finger-nails in public.	M.	12	13	14	14	13.3	
	F.	15	17	17	22	17.8	15.5
107A. To see a person in a public place continually arranging his (or her) hair.	M.	10	12	11	13	11.5	
	F.	13	12	15	18	14.5	13.0
*108A. To see a person picking his (or her) teeth.	M.	15	17	14	15	15.3	
	F.	22	20	21	22	21.3	18.3
*109B. To see a person removing food from his (or her) teeth and gums by means of his (or her) tongue or lips.	M.	13	15	18	16	15.5	
	F.	19	22	23	25	22.3	18.9
ILL HUMOR							
*110B. A person continually wearing an ill-humored expression on his (or her) face.	M.	14	16	18	20	17.0	
	F.	19	18	21	16	18.5	17.8
ILLNESS							
111B. To see a person who is suffering from some disease or illness.	M.	12	13	12	10	11.8	
	F.	14	12	14	13	13.3	12.5
*112A. A person continually talking about his (or her) illnesses.	M.	19	19	20	22	20.0	
	F.	22	22	20	18	20.5	20.3
*113B. To hear a person relating the details of his (or her) operation.	M.	13	13	13	17	14.0	
	F.	15	18	13	12	14.5	14.3

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
INSINCERITY, LYING							
*114B. A person continually giving excuses for his (or her) behavior.	M.	15	14	15	17	15.3	
	F.	17	17	18	14	16.5	15.9
*115A. To hear one person flattering another.	M.	13	11	11	14	12.3	
	F.	12	11	12	14	12.3	12.3
116B. A person telling petty lies.	M.	16	17	20	20	18.3	
	F.	19	24	24	26	23.3	20.8
INQUISITIVENESS							
*117A. A person being inquisitive about my personal affairs.	M.	22	22	22	23	22.3	
	F.	22	21	21	22	21.5	21.9
*118B. A person asking me unnecessary questions.	M.	19	18	16	20	18.3	
	F.	17	19	19	18	18.3	18.3
INTOXICANTS							
*119A. To see a woman drinking liquor.	M.	x 17	14	19	26	19.0	
	F.	24	13	23	28	22.0	20.5
*120A. To see an intoxicated man.	M.	x 16	13	22	24	18.8	
	F.	25	24	26	27	25.5	22.1
*121A. To see an intoxicated woman.	M.	x 24	19	27	27	24.3	
	F.	28	26	28	28	27.5	25.9
JOKES, STORIES		x					
*122B. A person continually trying to be funny.	M.	16	17	17	15	16.3	
	F.	18	17	20	15	17.5	16.9
*123B. A person laughing a great deal at his (or her) own jokes.	M.	16	16	15	17	16.0	
	F.	18	16	18	15	16.8	16.4
124B. To have to listen to a poor joke.	M.	15	15	14	14	14.5	
	F.	15	15	17	14	15.3	14.9
LANGUAGE							
*125B. To hear a person make bad grammatical errors.	M.	14	15	13	11	13.3	
	F.	19	19	18	15	17.8	15.5
126B. To hear a person say "Ain't."	M.	12	12	11	7	10.5	
	F.	18	18	17	12	16.3	13.4
127B. To hear a person say "He don't."	M.	12	12	11	7	10.5	
	F.	18	18	16	12	16.0	13.3
*128B. A person using a great deal of slang.	M.	9	13	18	19	14.8	
	F.	18	17	22	23	20.0	17.4
129B. To hear a person using unusual words for effect.	M.	13	12	16	17	14.5	
	F.	14	17	19	16	16.5	15.5
130B. To hear a person use the word "Swell" in its slang meaning.	M.	9	12	13	11	11.3	
	F.	16	16	18	15	16.3	13.8

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	*Av.
LAUGHTER							
131A. To hear a girl giggling.	M.	10	10	10	11	10.3	
	F.	10	10	10	12	10.5	10.4
132B. To see a person continually grinning.	M.	8	10	13	12	10.8	
	F.	14	14	17	12	14.3	12.5
LITERATURE				x			
133B. Modern poetry.	M.	4	6	8	4	5.5	
	F.	4	3	5	7	4.8	5.1
					x		
LOCOMOTION							
134B. To have to get off the sidewalk to pass some people who are taking up all of the room.	M.	19	19	22	25	21.3	
	F.	16	20	22	18	19.0	20.1
135B. To slip and fall on the ice when several people can see me.	M.	17	15	18	22	18.0	
	F.	19	22	24	21	21.5	19.8
136B. To walk on ice-covered, slippery sidewalks.	M.	10	11	15	22	14.5	
	F.	10	16	20	24	17.5	16.0
137A. To hear a person scuffing his (or her) feet as he (or she) walks.	M.	11	11	12	9	10.8	
	F.	13	14	16	15	14.5	12.6
138B. A person on the street walking very slowly apparently for no very good reason.	M.	6	5	7	4	5.5	
	F.	5	7	7	5	6.0	5.8
139B. To see a person walking along the street with a swaggering gait.	M.	8	6	9	7	7.5	
	F.	8	7	9	6	7.5	7.5
MEN VS. WOMEN							
*140A. To see a man remain seated in a street-car while a woman stands.	M.	15	11	12	13	12.8	
	F.	19	11	12	12	13.5	13.1
*141A. An effeminate man.	M.	22	19	19	20	20.0	
	F.	22	18	16	15	17.8	18.9
*142A. To hear a man talking in a high-pitched, feminine voice.	M.	17	16	16	17	16.5	
	F.	20	15	16	15	16.5	16.5
*143A. A mannish woman.	M.	14	14	15	19	15.5	
	F.	13	12	14	17	14.0	14.8
144A. To hear a woman talking in a heavy, masculine voice.	M.	13	9	12	16	12.5	
	F.	14	11	12	13	12.5	12.5
145B. To see a short man and a tall woman walking along the street together.	M.	4	2	0	0	1.5	
	F.	6	5	3	5	4.8	3.1
146B. To see a man and a woman walking along the sidewalk, with the woman on the side towards the curbstone.	M.	11	8	8	5	8.0	
	F.	11	9	8	6	8.5	8.3
MUSIC							
*147B. To see a musician (or singer) making affected and unnecessary movements while he (or she) is performing.	M.	17	16	19	15	16.8	
	F.	17	17	19	16	17.3	17.0

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
148A. To hear a person talking during a musical number.	M.	22	24	26	26	24.5	
	F.	24	26	27	23	25.0	24.8
149A. To hear a person humming to himself (or herself).	M.	7	5	6	10	7.0	
	F.	5	6	7	8	6.5	6.8
150A. To hear jazz music.	M.	1	3	6	11	5.3	
	F.	1	3	9	12	6.3	5.8
151B. To hear mechanical music.	M.	5	10	7	7	7.3	
	F.	7	9	12	8	9.0	8.1
152B. To hear several discords in music.	M.	15	19	19	17	17.5	
	F.	19	22	23	22	21.5	19.5
153B. To hear a person playing a piano very poorly.	M.	14	18	19	19	17.5	
	F.	19	19	23	19	20.0	18.8
154A. To hear a person singing very poorly.	M.	19	17	17	18	17.8	
	F.	17	17	17	16	16.8	17.3
155B. To hear a person practising vocal exercises.	M.	10	16	11	13	12.5	
	F.	12	11	13	5	10.3	11.4
156A. To hear a person in the audience humming the tune during a musical number.	M.	20	21	22	24	21.8	
	F.	20	21	22	22	21.3	21.5
157A. To hear a person in the audience tapping in time with the music.	M.	18	18	19	18	18.3	
	F.	19	19	21	20	19.8	19.0
158B. To hear a person whistling to himself (or herself).	M.	3	3	4	2	3.0	
	F.	2	1	4	6	3.3	3.1
NERVOUSNESS							
159A. To see a person continually twisting his (or her) hands or rubbing them together.	M.	11	11	11	12	11.3	
	F.	16	14	16	15	15.3	13.3
160B. To see a person who is sitting with his (or her) legs crossed continually moving his (or her) upper foot.	M.	5	6	7	5	5.8	
	F.	10	10	12	11	10.8	8.3
161B. To hear a man rattling change in his pocket.	M.	6	7	6	10	7.3	
	F.	8	10	8	9	8.8	8.0
*162A. A person biting his (or her) fingernails.	M.	16	18	19	20	18.3	
	F.	21	22	24	22	22.3	20.3
*163A. To hear a person cracking his (or her) joints.	M.	12	18	16	15	15.3	
	F.	18	20	22	21	20.3	17.8
*164B. To hear a person grating his (or her) teeth.	M.	15	18	18	18	17.3	
	F.	20	19	23	24	21.5	19.4
*165A. To see a toothpick sticking out of a person's mouth.	M.	10	13	11	10	11.0	
	F.	17	19	16	16	17.0	14.0

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
*166A. To see a person picking at a sore.	M.	19	21	23	21	21.0	
	F.	24	25	25	24	24.5	22.8
167B. A person who is sitting in a rocking-chair continually rocking.	M.	6	5	11	8	7.5	
	F.	11	14	11	12	12.0	9.8
*168A. A person scratching his (or her) head.	M.	10	11	13	14	12.0	
	F.	16	14	15	17	15.5	13.8
169B. To hear a person snapping his (or her) finger-nails.	M.	10	11	14	14	12.3	
	F.	15	17	18	19	17.3	14.8
170B. A person in conversation with me continually shifting his (or her) bodily position.	M.	10	8	11	9	9.5	
	F.	14	14	13	15	14.0	11.8
171B. To see a person holding his (or her) hand near his (or her) mouth while talking.	M.	12	10	13	13	12.0	
	F.	14	15	15	15	14.8	13.4
*172A. To hear a person sucking his (or her) teeth.	M.	15	19	21	21	19.0	
	F.	22	23	24	22	22.8	20.9
173A. To hear a person tapping on a hard surface in a nervous manner.	M.	12	11	12	15	12.5	
	F.	16	15	20	17	17.0	14.8
POLITICS		x					
174A. To hear a person expressing extremely radical views on politics.	M.	11	11	16	17	13.8	
	F.	13	11	14	17	13.8	13.8
POSTURE		x					
175B. To see a person staring vacantly into space.	M.	5	7	8	3	5.8	
	F.	7	5	8	5	6.3	6.0
176B. To see a person sitting with his (or her) mouth open.	M.	14	10	14	7	11.3	
	F.	16	17	15	13	15.3	13.3
PUBLIC CONVEYANCES							
177B. To hear a baby who is in the same railway passenger-car with me crying.	M.	13	17	13	14	14.3	
	F.	13	15	15	16	14.8	14.5
178B. To just miss a street car.	M.	20	22	22	23	21.8	
	F.	20	23	24	24	22.8	22.3
		x					
179A. People who are in the same railway passenger-car with me eating their lunch.	M.	8	9	4	4	6.3	
	F.	9	7	4	2	5.5	5.9
		x					
*180B. A person in a street car not giving me as much space as he (or she) reasonably could.	M.	17	22	22	19	20.0	
	F.	17	20	21	20	19.5	19.8
PUBLIC ENTERTAINMENTS							
181A. To hear the rustling of paper in a theater during the performance.	M.	15	17	19	20	17.8	
	F.	18	19	20	18	18.8	18.3

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
182A. To hear a person eating peanuts or popcorn during a moving picture performance.	M.	14	16	15	14	14.8	
	F.	19	18	17	17	17.8	16.3
183B. To have to rise from my seat in the theater to allow people to pass by.	M.	15	15	14	18	15.5	
	F.	16	15	18	16	16.3	15.9
*184A. To hear a person reading the titles aloud during a moving picture performance.	M.	25	22	23	17	21.8	
	F.	25	22	21	20	22.0	21.9
185A. To hear a person talking during a moving picture performance.	M.	20	18	20	22	20.0	
	F.	21	19	20	22	20.5	20.3
PUSHED (BEING)							
*186A. To be pushed when in a crowd.	M.	17	16	15	18	16.5	
	F.	19	18	19	20	19.0	17.8
READING, STUDYING, WRITING							
187B. To find a newspaper disarranged when I begin to read it.	M.	11	8	15	13	11.8	
	F.	7	9	14	8	9.5	10.6
*188A. A person looking over my shoulder and reading the book or newspaper I am reading.	M.	16	14	16	15	15.3	
	F.	14	11	13	16	13.5	14.4
*189B. A person looking over my shoulder at what I am writing.	M.	20	20	23	20	20.8	
	F.	19	21	24	18	20.5	20.6
190B. A person reading aloud to me.	M.	6	8	5	8	6.8	
	F.	7	7	8	6	7.0	6.9
191B. To hear music when I am trying to read or study.	M.	10	8	10	11	9.8	
	F.	10	9	10	5	8.5	9.1
192A. To hear people talking to each other when I am trying to read or study.	M.	24	15	14	13	16.5	
	F.	18	15	14	14	15.3	15.9
193A. A person speaking to me when I am reading or studying.	M.	19	18	17	12	16.5	
	F.	19	17	15	12	15.8	16.1
194B. A person talking to me when I am writing.	M.	18	15	19	20	18.0	
	F.	17	20	22	17	19.0	18.5
195B. A person standing directly behind me when I am writing something, even if he (or she) is not looking at what I am writing.	M.	11	11	14	17	13.3	
	F.	13	17	20	13	15.8	14.5
RELIGION							
196B. Very modern and radical views on religion.	M.	5	8	9	8	7.5	
	F.	8	9	16	13	11.5	9.5
197B. Discussions of religion.	M.	6	4	4	5	4.8	
	F.	8	6	8	5	6.8	5.8
*198A. To hear a person criticizing my religion.	M.	20	13	15	18	16.5	
	F.	21	16	18	20	18.8	17.6

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
*199A. To hear whispering during a church service.	M.	15	16	20	23	18.5	20.0
	F.	17	20	24	25	21.5	
*200A. Orthodox, dogmatic views on religion.	M.	x 19	13	14	15	15.3	15.4
	F.	18 x	17	14	13	15.5	
*201A. A goody-goody person.	M.	21	18	17	19	18.8	18.1
	F.	22	18	17	13	17.5	
202A. A religious hypocrite.	M.	23	25	27	28	25.8	25.5
	F.	25	23	26	27	25.3	
203B. To hear a minister in the course of a sermon make an inaccurate statement on a scientific question.	M.	x 13	16	x 13	x 16	14.5	14.6
	F.	16 x	16 x	15	12 x	14.8	
*204A. To hear a man swear.	M.	11	9	15	21	14.0	16.8
	F.	17	15	21	25	19.5	
*205A. To hear a woman swear.	M.	22	21	25	27	23.8	24.1
	F.	24	20	26	28	24.5	
REPRODUCTION							
206B. Songs and poems about "Mother."	M.	4	7	3	4	4.5	4.5
	F.	4	7	3	4	4.5	
207B. To see a woman obviously in the later stage of pregnancy.	M.	x 5	5	2	3	3.8	4.5
	F.	7	4	4	6	5.3	
RESPIRATION							
*208A. To hear a person breathing audibly.	M.	11	11	12	11	11.3	12.5
	F.	15	13	13	14	13.8	
*209A. To hear a person snoring.	M.	13	16	16	11	14.0	15.8
	F.	18	18	18	16	17.5	
SCHOOL					x		
210B. A student taking a great deal of interest in his (or her) studies, to the neglect of other activities.	M.	10	10	5	6	7.8	7.8
	F.	10	10	7	4	7.8	
211B. To take a written examination.	M.	11	6	10	x 6	8.3	8.4
	F.	11	10	10 x	3 xx	8.5	
212B. A person cheating on an examination.	M.	20	20	25	x 29	23.5	24.0
	F.	22	24	27 x	25	24.5	
213A. To hear a person who is sitting near me in the audience talking during a lecture.	M.	22	24	26	25	24.3	24.6
	F.	23	27	27	23	25.0	
*214B. A public speaker talking in a halting manner.	M.	18	19	21	17	18.8	19.5
	F.	20	20	23	18	20.3	

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
SELF-CONSCIOUSNESS							
*215B. To be with a very self-conscious person.	M.	15	15	14	9	13.3	
	F.	15	18	17	12	15.5	14.4
216A. To be with a person who behaves as if he (or she) feels very inferior.	M.	15	16	16	18	16.3	
	F.	20	19	18	14	17.8	17.0
217B. To be with a very touchy person.	M.	19	19	21	18	19.3	
	F.	21	22	23	17	20.8	20.0
SEX		x					
*218A. To hear a person refer to a sex subject in a conversation.	M.	12	9	14	17	13.0	
	F.	17	11	17	20	16.3	14.6
*219A. To see a woman fondling a lap-dog.	M.	16	15	18	21	17.5	
	F.	15	14	15	19	15.8	16.6
*220B. A person hinting at a sex subject and using words or expressions that have a double meaning.	M.	15	14	21	21	17.8	
	F.	19	23	26	24	23.0	20.4
*221B. To see passionate love scenes in the moving pictures.	M.	9	11	11	20	12.8	
	F.	9	14	18	17	14.8	13.8
*222B. To see a woman sitting with her legs crossed and her knees visible.	M.	4	4	11	11	7.5	
	F.	7	10	18	20	13.8	10.6
				x			
*223A. To be spoken to familiarly in a public place by a person of the opposite sex whom I do not know.	M.	13	11	16	18	14.5	
	F.	25	25	25	25	25.0	19.8
		x					
*224B. To see over-affectionate demonstrations between girl friends.	M.	16	15	15	12	14.5	
	F.	17	18	15	12	15.5	15.0
		x					
*225A. To be in the company of a man who has the reputation of being slightly immoral.	M.	16	11	14	18	14.8	
	F.	20	16	19	25	20.0	17.4
		xx	x	x	x		
		x					
*226A. To be in the company of a woman who has the reputation of being slightly immoral.	M.	17	15	19	21	18.0	
	F.	21	17	17	24	19.8	18.9
		x	x		x		
*227B. The jealous behavior of a man.	M.	17	16	21	18	18.0	
	F.	18	19	22	16	18.8	18.4
					x		
*228B. The jealous behavior of a woman.	M.	16	18	22	18	18.5	
	F.	20	21	21	15	19.3	18.9
					x		
*229A. To hear a joke or story on a sex subject when in a group of people.	M.	17	13	17	19	16.5	
	F.	22	22	24	25	23.3	19.9
		x					
230B. To see a person of my own sex walking on the street with two or three of his (or her) friends of the opposite sex.	M.	5	2	2	0	2.3	
	F.	3	3	3	7	4.0	3.1

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
*231A. A man continually referring to his women friends.	M.	18	18	19	20	18.8	
	F.	20	18	20	18	19.0	18.9
*232A. A woman continually referring to her men friends.	M.	18	18	21	18	18.8	
	F.	20	19	19	19	19.3	19.0
233B. To have to kiss a relative when I do not want to.	M.	22	22	19	x 20	20.8	
	F.	20	21	21	16	19.5	20.1
*234A. An acquaintance of the opposite sex trying to kiss or pet me.	M.	x 14	x 17	23	x 16	17.5	
	F.	23	26	27	25	25.3	21.4
*235A. To see public love-making.	M.	x 15	x 15	x 19	x 22	17.8	
	F.	22	23	23	26	23.5	20.6
*236B. A person of my own sex making uncommon and continual efforts to attract the favorable attention of one of his (or her) acquaintances of the opposite sex.	M.	14	15	16	15	15.0	
	F.	18	20	22	21	20.3	17.6
*237B. A person of the opposite sex making uncommon and continual efforts to attract the favorable attention of one of his (or her) acquaintances of my own sex.	M.	13	13	16	12	13.5	
	F.	16	18	20	19	18.3	15.9
SLEEP							
238B. To hear a mosquito near me when I am trying to go to sleep.	M.	20	25	28	28	25.3	
	F.	25	28	28	28	27.3	26.3
*239B. To hear cats fighting when I am trying to go to sleep.	M.	21	21	25	25	23.0	
	F.	21	25	25	26	24.3	23.6
*240B. To hear a dog barking when I am trying to go to sleep.	M.	17	17	21	25	20.0	
	F.	18	19	22	23	20.5	20.3
241A. To have to get up in the morning.	M.	12	11	9	4	9.0	
	F.	14	9	6	5	8.5	8.8
242A. To hear a person snoring when I am trying to go to sleep.	M.	15	19	19	15	17.0	
	F.	19	21	19	17	19.0	18.0
243B. To hear people talking to each other when I am trying to go to sleep.	M.	14	13	21	19	16.8	
	F.	15	17	19	19	17.5	17.1
244B. To hear a clock ticking when I am trying to go to sleep.	M.	5	5	5	5	5.0	
	F.	7	6	5	8	6.5	5.8
245B. A bright light in the room when I am trying to go to sleep.	M.	15	15	17	15	15.5	
	F.	16	16	18	15	16.3	15.9
*246B. To hear water dripping from a faucet when I am trying to go to sleep.	B.	13	13	20	15	15.3	
	F.	18	19	21	24	20.5	17.9
247B. To hear a window rattling when I am trying to go to sleep.	M.	12	14	21	20	16.8	
	F.	17	23	22	22	21.0	18.9

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
SNUBBING							
*248A. An acquaintance snubbing me or not paying any attention to me.	M.	19	17	16	14	16.5	
	F.	20	16	16	14	16.5	16.5
SPEECH, CONVERSATION							
249A. A person talking in an affected manner.	M.	17	18	18	19	18.0	
	F.	22	19	17	15	18.3	18.1
250B. A person talking when he (or she) has a large amount of saliva in his (or her) mouth.	M.	24	21	23	22	22.5	
	F.	25	25	25	22	24.3	23.4
251B. To see a person making gestures with his (or her) hands while he (or she) is talking.	M.	8	8	8	8	8.0	
	F.	8	10	8	7	8.3	8.1
*252A. To hear a grown person talking baby talk.	M.	21	23	23	24	22.8	
	F.	23	25	20	17	21.3	22.0
253B. A person in a public place discussing his (or her) private affairs so loudly that he (or she) is heard by those nearby.	M.	16	18	20	23	19.3	
	F.	19	23	23	19	21.0	20.1
254A. A person stuttering.	M.	10	10	9	9	9.5	
	F.	10	9	9	9	9.3	9.4
255B. To hear an adult lisping.	M.	11	9	9	11	10.0	
	F.	11	12	13	8	11.0	10.5
*256A. A person monopolizing the conversation.	M.	20	21	20	23	21.0	
	F.	20	19	18	17	18.5	19.8
*257B. To hear a person using such expressions as "If you know what I mean," "Do you get me?" etc.	M.	9	13	16	13	12.8	
	F.	13	14	17	15	14.8	13.8
*258A. A person talking a great deal and not saying anything very important.	M.	20	21	20	23	21.0	
	F.	18	21	18	17	18.5	19.8
259A. A person in a conversation bringing in many topics which are not closely related to the subject under discussion.	M.	18	21	20	21	20.0	
	F.	19	21	18	16	18.5	19.3
*260A. A person in conversation with me not paying attention to what I am saying.	M.	24	24	23	24	23.8	
	F.	24	23	23	20	22.5	23.1
*261A. A person asking me to repeat when he (or she) has not been paying attention to what I have just said.	M.	22	24	22	24	23.0	
	F.	25	24	23	20	23.0	23.0
*262B. To listen to a person who is talking in a halting manner and continually saying "er-er," "and-er," etc.	M.	17	19	20	15	17.8	
	F.	20	21	21	19	20.3	19.0
263A. A person interrupting me when I am talking.	M.	18	19	18	21	19.0	
	F.	20	18	18	16	18.0	18.5

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
264A. A person talking when he (or she) has a good deal of food in his (or her) mouth.	M.	20	21	21	21	20.8	
	F.	25	25	25	23	24.5	22.6
265B. A person in conversation with me arousing my curiosity about something and then refusing to tell me about it.	M.	22	22	22	17	20.8	
	F.	24	21	22	20	21.8	21.3
266B. A person not contributing anything at all to the general conversation.	M.	7	10	10	4	7.8	
	F.	10	7	12	5	8.5	8.1
*267A. To hear a person talking in a shrill voice.	M.	13	15	15	16	14.8	
	F.	18	18	18	17	17.8	16.3
*268B. To hear a person talking in a harsh or rasping voice.	M.	11	15	13	12	12.8	
	F.	18	17	18	16	17.3	15.0
269B. To hear a person talking with a nasal twang.	M.	12	10	10	10	10.5	
	F.	17	17	17	15	16.5	13.5
*270A. People whispering to each other in company.	M.	15	14	15	14	14.5	
	F.	20	20	19	20	19.8	17.1
SPITTING							
*271A. To see a man spit in public.	M.	17	18	19	18	18.0	
	F.	25	25	26	25	25.3	21.6
*272A. To see a woman spit in public.	M.	23	25	23	25	24.0	
	F.	27	27	28	26	27.0	25.5
*273A. To see a man spit tobacco juice.	M.	22	21	20	21	21.0	
	F.	28	28	28	27	27.8	24.4
TABLE MANNERS							
274A. To see a person at the table pour out his (or her) tea or coffee into the saucer and drink it from the saucer.	M.	17	16	14	15	15.5	
	F.	22	22	18	15	19.3	17.4
275B. To see a person, who is eating, curl his (or her) little finger outward in an affected manner.	M.	12	9	12	6	9.8	
	F.	14	11	11	11	11.8	10.8
276B. A person at the table not eating most of the food that is on his (or her) plate.	M.	5	5	9	6	6.3	
	F.	7	11	13	10	10.3	8.3
277B. To see a person at the table butter a whole slice of bread at one time.	M.	8	6	10	4	7.0	
	F.	12	13	16	13	13.5	10.3
278B. To see a person who is eating at the table using his (or her) fingers when he (or she) should be using some of the table utensils.	M.	16	15	18	10	14.8	
	F.	21	19	22	19	20.3	17.5
279B. To see an adult at the table holding his (or her) cup with both hands while he (or she) is drinking from it.	M.	13	13	17	11	13.5	
	F.	16	18	18	14	16.5	15.0

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
*280B. To see a person at the table spitting out food.	M.	26	24	27	27	26.0	
	F.	28	28	29	28	28.3	27.1
281B. A child who has very poor table manners eating at the table with me.	M.	16	20	19	16	17.8	
	F.	19	21	24	15	19.8	18.8
282B. A person who is eating at the table with me taking the best piece of food when the dish is passed.	M.	12	11	15	13	12.8	
	F.	13	16	18	13	15.0	13.9
283B. A person playing with the table utensils during a meal.	M.	8	9	13	13	10.8	
	F.	10	12	16	15	13.3	12.0
284B. To see a person at the table resting his (or her) knife or fork partly on the table-cloth and partly on the edge of his (or her) plate.	M.	7	8	10	6	7.8	
	F.	12	15	13	13	13.3	10.5
285A To see a person at the table using his (or her) knife to carry food to his (or her) mouth.	M.	19	17	18	17	17.8	
	F.	26	24	22	18	22.5	20.1
286A. A person who is eating at the table leaving his (or her) spoon in his (or her) cup.	M.	12	13	10	9	11.0	
	F.	19	19	16	15	17.3	14.1
*287B. To see a person at the table lower his (or her) head very close to the plate while he (or she) eats.	M.	16	15	16	13	15.0	
	F.	20	23	22	21	21.5	18.3
*288A. A person who is eating at the table criticizing the food.	M.	20	19	20	21	20.0	
	F.	24	22	25	25	24.0	22.0
*289B. A hostess repeatedly urging me to take some food that I do not want.	M.	23	21	19	18	20.3	
	F.	20	22	19	20	20.3	20.3
TEASING, BULLYING							
*290A. To see or hear an animal being cruelly treated by a person.	M.	28	28	28	28	28.0	
	F.	29	29	29	26	28.3	28.1
*291A. To see or hear a child being harshly treated by an older person.	M.	26	27	28	27	27.0	
	F.	29	29	29	28	28.8	27.9
TELEPHONING							
*292B. To answer the telephone and find that the call is a mistake.	M.	13	16	14	12	13.8	
	F.	14	16	16	15	15.3	14.5
293B. To be disconnected while talking over the telephone.	M.	20	23	24	21	22.0	
	F.	21	21	23	21	21.5	21.8
294B. To try to get a person on the telephone and find that the line is busy.	M.	17	19	16	12	16.0	
	F.	16	15	16	16	15.8	15.9
TOBACCO							
*295A. A man chewing tobacco.	M.	16	13	13	16	14.5	
	F.	23	23	22	23	22.8	18.6
296B. To see a man chewing the end of his cigar.	M.	5	6	9	8	7.0	
	F.	15	11	10	10	11.5	9.3

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
*297A. To see a person who is smoking flick ashes on the floor.	M.	14	12	17	23	16.5	
	F.	17	19	22	22	20.0	18.3
*298A. To see a woman smoking a cigarette in public.	M.	15	12	18	21	16.5	
	F.	15	10	21	27	18.3	17.4
TRAFFIC SIGNALS							
299B. To have to wait for traffic signals to change when I am in a hurry.	M.	18	19	16	10	15.8	
	F.	19	18	16	15	17.0	16.4
WAITING							
300B. A member of the family being careless about coming to meals on time.	M.	9	10	18	18	13.8	
	F.	12	19	23	23	19.3	16.5
*301A. To have to wait for a person who is late for an engagement.	M.	20	22	24	22	22.0	
	F.	21	21	21	20	20.8	21.4
*302B. Not being waited on promptly in a store.	M.	17	18	18	15	17.0	
	F.	15	15	17	14	15.3	16.1
WHINING, COMPLAINING							
303A. A person continually complaining about something.	M.	22	24	24	25	23.8	
	F.	25	24	24	25	24.5	24.1
WORK				x			
304B. To have to wash the dishes.	M.	15	13	5	9	10.5	
	F.	11	9	5	0	6.3	8.4
		xxx	xx	xxx	xxx		
305B. Several people being in the kitchen when I am cooking.	M.	7	5	6	15	8.3	
	F.	12	15	16	12	13.8	11.0
		x					
306B. To see a person working very slowly.	M.	8	14	13	9	11.0	
	F.	12	13	14	13	13.0	12.0
NON-HUMAN THINGS AND ACTIVITIES,—EXCLUSIVE OF CLOTHES							
ADVERTISEMENTS							
307B. To see large sign-boards along the highway.	M.	4	4	9	9	6.5	
	F.	5	9	9	8	7.8	7.1
ANIMALS							
308A. Cats in general.	M.	8	6	4	6	6.0	
	F.	8	6	3	5	5.5	5.8
309A. To hear cats howling at night.	M.	19	19	21	16	18.8	
	F.	21	20	20	21	20.5	19.6
310B. A dead animal.	M.	11	9	13	10	10.8	
	F.	18	21	17	15	17.8	14.3
311A. Dogs in general.	M.	2	1	2	3	2.0	
	F.	3	2	2	6	3.3	2.6
312A. Poodles.	M.	13	11	8	8	10.0	
	F.	10	9	7	10	9.0	9.5

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
313B. To hear a dog barking.	M.	4	3	5	8	5.0	
	F.	6	6	9	5	6.5	5.8
314A. To hear a dog barking at night.	M.	13	12	14	12	12.8	
	F.	15	14	14	18	15.3	14.0
315B. Cockroaches.	M.	19	21	22	22	21.0	
	F.	26	26	28	25	26.3	23.6
316A. Flies.	M.	23	22	25	24	23.5	
	F.	26	27	28	26	26.8	25.1
317B. To hear a mosquito buzzing near me.	M.	18	23	23	21	21.3	
	F.	20	25	25	24	23.5	22.4
*318A. Mice.	M.	15	14	18	21	17.0	
	F.	24	22	24	25	23.8	20.4
319A. The sight of a snake.	M.	11	14	13	13	12.8	
	F.	21	20	21	22	21.0	16.9
320B. To see a worm.	M.	1	2	2	2	1.8	
	F.	9	10	8	5	8.0	4.9
AUTOMOBILES							
321B. The sight of a dirty automobile.	M.	4	6	8	7	6.3	
	F.	5	6	9	6	6.5	6.4
322B. To hear the chain of an automobile clanging against the fender.	M.	10	15	19	16	15.0	
	F.	13	16	16	13	14.5	14.8
*323B. To hear the continual blowing of an automobile horn.	M.	18	21	22	23	21.0	
	F.	16	22	24	18	20.0	20.5
BUILDINGS, PREMISES							
324B. To see an old, dilapidated house.	M.	5	7	8	5	6.3	
	F.	5	8	9	4	6.5	6.4
325A. To see poorly kept grounds around a house.	M.	16	16	20	18	17.5	
	F.	19	22	22	21	21.0	19.3
CHAIRS							
326A. To hear a chair creaking.	M.	10	11	12	9	10.5	
	F.	11	13	15	14	13.3	11.9
CLOCKS							
327A. To hear the loud ticking of a clock.	M.	5	5	5	3	4.5	
	F.	4	4	4	4	4.0	4.3
COLOR							
*328A. To see colors that clash.	M.	13	13	11	12	12.3	
	F.	19	19	18	16	18.0	15.1
DISORDERLY HOUSE							
*329A. To see an untidy room.	M.	19	18	18	17	18.0	
	F.	23	24	23	22	23.0	20.5
330B. To see dust on the floor of a private home.	M.	9	12	13	12	11.5	
	F.	11	12	15	16	13.5	12.5

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
331A. To walk on sugar which has been spilled on the floor.	M.	15	14	16	15	15.0	
	F.	21	20	22	21	21.0	18.0
332A. To see dust on the furniture in a private home.	M.	14	14	16	16	15.0	
	F.	18	16	18	16	17.0	16.0
333B. To see scratched or marred furniture.	M.	8	12	14	14	12.0	
	F.	11	16	19	20	16.5	14.3
334B. To see an untidy bureau in the room of a private home.	M.	11	14	17	16	14.5	
	F.	17	19	20	20	19.0	16.8
335A. To see a picture hanging crooked on the wall of a private home.	M.	12	16	16	17	15.3	
	F.	18	17	20	20	18.8	17.0
336A. To see dirty windows in a private home.	M.	16	17	18	18	17.3	
	F.	20	19	20	19	19.5	18.4
337A. To see window-shades in the room of a private home which are at different heights.	M.	11	10	13	11	11.3	
	F.	16	18	19	16	17.3	14.3
338A. To see lace curtains in the room of a private home that are not hanging straight.	M.	10	10	13	12	11.3	
	F.	16	18	19	19	18.0	14.6
DOORS							
339B. The door of my room or closet being open when it should be shut.	M.	9	9	12	11	10.3	
	F.	10	15	15	14	13.5	11.9
340A. To hear a door slam.	M.	8	9	13	13	10.8	
	F.	9	12	16	15	13.0	11.9
341A. To hear a door creaking.	M.	10	11	13	15	12.3	
	F.	11	14	16	16	14.3	13.3
FIRE							
342B. The sound of a fire-engine at night.	M.	4	6	8	4	5.5	
	F.	12	11	10	12	11.3	8.4
FOOD, TABLE, GARBAGE							
*343A. The odor of fish.	M.	12	14	13	12	12.8	
	F.	17	11	14	13	13.8	13.3
344B. The odor of onions.	M.	11	13	9	5	9.5	
	F.	16	10	9	6	10.3	9.9
345A. The odor of cabbage cooking.	M.	13	11	11	11	11.5	
	F.	16	9	10	10	11.3	11.4
*346A. To find some dirt in food that I am eating.	M.	25	25	26	26	25.5	
	F.	27	26	28	26	26.8	26.1
*347A. To find a hair in food that I am eating.	M.	24	27	28	28	26.8	
	F.	26	27	28	27	27.0	26.9
*348A. The sight of garbage.	M.	16	17	15	11	14.8	
	F.	19	17	18	15	17.3	16.0
*349A. The odor of garbage.	M.	23	25	24	24	24.0	
	F.	26	26	26	24	25.5	24.8

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
350A. To see dirty table linen on the table.	M.	17	21	24	24	21.5	
	F.	24	26	25	23	24.5	23.0
351B. To use a drinking glass that is dirty or clouded.	M.	24	24	26	16	22.5	
	F.	27	27	28	25	26.8	24.6
GROOMING OF BODY							
*352B. A dirty wash-basin.	M.	22	23	26	26	24.3	
	F.	27	27	29	26	27.3	25.8
*353A. A dirty bathtub.	M.	22	25	26	26	24.8	
	F.	25	27	27	24	25.8	25.3
*354B. To see hair which has been left in the comb.	M.	21	22	26	24	23.3	
	F.	21	26	25	27	24.8	24.0
HEATING SYSTEMS							
355B. To hear a radiator sizzling.	M.	5	5	9	10	7.3	
	F.	7	11	12	17	11.8	9.5
356B. To hear a radiator knocking.	M.	10	15	15	16	14.0	
	F.	12	17	18	16	15.8	14.9
HOUSEWORK							
357B. The sound of a vacuum cleaner running.	M.	5	4	7	5	5.3	
	F.	5	3	7	6	5.3	5.3
358A. To see unwashed dishes.	M.	16	17	18	18	17.3	
	F.	19	20	20	19	19.5	18.4
359B. To hear a person scraping a pan in the kitchen.	M.	9	7	8	7	7.8	
	F.	12	8	9	7	9.0	8.4
ILLNESS, DEATH							
360A. The sight of blood.	M.	6	6	6	5	5.8	
	F.	13	10	11	9	10.8	8.3
361B. The odor of ether.	M.	9	10	13	10	10.5	
	F.	12	13	14	13	13.0	11.8
INTERIOR DECORATION							
362A. To see wilted flowers in a conspicuous place in a private home.	M.	14	13	12	12	12.8	
	F.	17	16	19	17	17.3	15.0
*363A. To see a large amount of furniture in the room of a private home.	M.	9	13	10	10	10.5	
	F.	17	13	15	13	14.5	12.5
364B. To see a large number of pictures on the walls of a private home.	M.	6	9	9	8	8.0	
	F.	12	16	14	4	11.5	9.8
LIGHT, DARKNESS							
365B. Very bright light in the room of a private home.	M.	7	10	5	3	6.3	
	F.	10	12	9	1	8.0	7.1
366B. Very dim light in the room of a private home.	M.	7	8	10	9	8.5	
	F.	7	12	11	7	9.3	8.9
RADIO							
*367A. To hear static on the radio.	M.	19	19	22	17	19.3	
	F.	15	20	22	18	18.8	19.0

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
READING, STUDYING, WRITING							
368A. To see a littered desk.	M.	13	14	15	14	14.0	
	F.	15	16	17	14	15.5	14.8
369B. To receive a letter which is written on highly colored stationery.	M.	5	6	4	5	5.0	
	F.	9	9	7	8	8.3	6.6
370B. To hear a pen scratching.	M.	8	8	11	10	9.3	
	F.	14	13	13	16	14.0	11.6
RELIGION							
371B. To see religious pictures on the walls of a private home.	M.	8	12	6	3	7.3	
	F.	7	8	4	5	5.5	6.4
SLEEP							
372B. A dirty bed.	M.	24	27	28	28	26.8	
	F.	28	29	29	29	28.8	27.8
SOUNDS (MISC.)							
373A. To hear chalk squeaking on the blackboard.	M.	18	18	14	14	16.0	
	F.	23	20	19	12 x	18.5	17.3
*374A. To hear a person scratching his (or her) finger-nail on the blackboard.	M.	21	23	16	14 x	18.5	
	F.	26	25	23	16 x	22.5	20.5
375B. To hear paper rattling.	M.	5	5	8	8	6.5	
	F.	7	7	11	11	9.0	7.8
STREETS							
376B. To see a very dirty street.	M.	18	19	21	19	19.3	
	F.	19	18	23	19	19.8	19.5
TELEPHONES							
377B. To hear the prolonged ringing of a telephone.	M.	17	14	17	16	16.0	
	F.	18	19	19	17	18.3	17.1
TOBACCO							
378B. To see stains of tobacco juice on the cuspidor, floor, or wall, etc.	M.	22	22	26	27	24.3	
	F.	27	28	30	29	28.5	26.4
379A. The stale odor of tobacco in the room of a private home.	M.	15	15	19	15	16.0	
	F.	21	20	21	20	20.5	18.3
TYPEWRITERS							
380B. The sound of a typewriter.	M.	3	2	3	2	2.5	
	F.	3	2	4	5	3.5	3.0
VENTILATION							
381B. To be in a poorly ventilated room.	M.	21	24	25	22	23.0	
	F.	23	24	26	23	24.0	23.5
WATER RUNNING							
382A. To hear water dripping from a faucet.	M.	9	13	14	13	12.3	
	F.	11	19	17	16	15.8	14.0
WEATHER							
383A. Rainy days.	M.	11	8	8	5	8.0	
	F.	8	5	4	4	5.3	6.6
384A. Thunder-storms.	M.	7	5	8	7	6.8	
	F.	11	8	10	8	9.3	8.0

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
385A. To hear the wind blowing at night.	M.	4	5	7	7	5.8	
	F.	8	10	10	10	9.5	7.6
WINDOWS							
386A. To hear a window rattling.	M.	13	16	15	18	15.5	
	F.	16	19	21	21	19.3	17.4
CLOTHES AND MANNER OF DRESS							
BATHING SUITS							
387B. To see a fat woman in a bathing suit.	M.	6	9	7	4	6.5	
	F.	10	13	11	7	10.3	8.4
BRASSIERES, CORSETS							
*388A. To see a woman who should wear a brassiere going without one.	M.	x 15	12	14	16	14.3	
	F.	24	23	21	16	21.0	17.6
*389A. To see a woman who should wear a corset going without one.	M.	x 16	14	14	16	15.0	
	F.	24	22	20	16	20.5	17.8
BUTTONS (GEN.)							
390A. To see a button missing from a conspicuous place on the clothes a person is wearing.	M.	11	14	16	14	13.8	
	F.	17	20	20	18	18.8	16.3
CANES, UMBRELLAS							
391B. To see a man carrying a cane if it is not necessary.	M.	10	8	10	4	8.0	
	F.	6	6	8	5	6.3	7.1
CARE OF CLOTHES (GEN.)							
392A. To see excessive neatness in dress.	M.	6	4	4	7	5.3	
	F.	4	2	3	2	2.8	4.0
*393A. To see lack of neatness in dress.	M.	17	16	16	16	16.3	
	F.	22	20	21	20	20.8	18.5
394B. To see a person wearing clothes that need pressing.	M.	10	10	10	5	8.8	
	F.	16	16	13	12	14.3	11.5
*395A. To see a person wearing dirty clothes.	M.	17	18	21	19	18.8	
	F.	26	25	25	22	24.5	21.6
COLLARS							
396B. To see a man in public without a collar.	M.	11	13	14	9	11.8	
	F.	18	18	20	14	17.5	14.6
397A. To see a dirty collar on a man.	M.	17	21	21	22	20.3	
	F.	23	24	24	23	23.5	21.9
COLORS							
398B. To see a person wearing bright, conspicuous colors.	M.	8	6	11	6	7.8	
	F.	9	11	9	9	9.5	8.6
COMBINATIONS (MISC.)							
399A. To see a person wearing colors that clash.	M.	14	14	11	14	13.3	
	F.	22	20	18	16	19.0	16.1

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
400A. To see a man wearing white socks with dark shoes.	M.	11	10	9	10	10.0	
	F.	14	11	10	9	11.0	10.5
Dresses							
401B. To see a woman wearing a dress that is cut very low at the neck.	M.	5	4	8	8	6.3	
	F.	13	16	17	16	15.5	10.9
402B. To see a fat woman wearing a sleeveless dress.	M.	11	10	10	7	9.5	
	F.	13	14	17	15	14.8	12.1
403B. To see a woman wearing very fancy clothes.	M.	5	4	7	5	5.3	
	F.	9	12	12	10	10.8	8.0
404A. To see a woman wearing a very short skirt.	M.	6	6	8	14	8.5	
	F.	8	8	13	15	11.0	9.8
405B. To see a woman wearing a skirt that hangs unevenly.	M.	11	10	13	15	12.3	
	F.	14	17	13	14	14.5	13.4
Fur							
406B. To see a woman wearing some fur in the summer.	M.	4	8	9	9	7.5	
	F.	4	3	7	4	4.5	6.0
407B. To see a man wearing a fur coat.	M.	3	5	3	0	2.8	
	F.	4	3	2	2	2.8	2.8
Handkerchiefs							
408B. To see a person using a dirty handkerchief.	M.	17	19	24	20	20.0	
	F.	22	26	28	25	25.3	22.6
Hats							
409B. To see a short woman wearing a hat which has a very wide brim.	M.	8	5	8	4	6.3	
	F.	9	11	10	10	10.0	8.1
410A. To see a man wearing a derby hat.	M.	4	3	3	4	3.5	
	F.	6	4	4	3	4.3	3.9
411B. To see a man wearing his hat on the back of his head.	M.	6	9	11	5	7.8	
	F.	11	15	13	10	12.3	10.0
412B. To see a woman wearing her hat on the back of her head.	M.	11	10	14	8	10.8	
	F.	13	17	16	11	14.3	12.5
Hose, Garters							
413B. To have a hole in my stocking or sock.	M.	19	19	23	20	20.3	
	F.	25	27	27	26	26.3	23.3
414B. To see wrinkled socks on a man.	M.	8	8	16	9	10.3	
	F.	9	19	19	15	15.5	12.9
415B. To see a hole in a man's sock.	M.	13	10	17	10	12.5	
	F.	18	20	22	21	20.3	16.4
416A. To see a hole in a woman's stocking.	M.	14	13	14	13	13.5	
	F.	17	13	17	21	17.0	15.3
417B. To see a woman wearing rolled stockings.	M.	6	7	11	11	8.8	
	F.	12	11	18	23	16.0	12.4

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
*418A. To see twisted or wrinkled stockings on a woman.	M.	18	18	18	16	17.5	
	F.	22	18	18	19	19.3	18.4
JEWELRY							
*419B. To see a person wearing very cheap jewelry.	M.	13	16	14	16	14.8	
	F.	15	16	20	14	16.3	15.5
420A. To see a man wearing a jeweled ring.	M.	5	4	6	6	5.3	
	F.	9	7	5	4	6.3	5.8
*421A. To see a woman wearing an excessive amount of jewelry.	M.	13	17	16	17	15.8	
	F.	18	16	16	15	16.3	16.0
422B. To see a woman wearing more than three rings.	M.	15	14	14	11	13.5	
	F.	18	14	14	11	14.3	13.9
KIMONOS, BATH-ROBES, BOUDOIR CAPS							
423A. To see a woman wearing a boudoir cap around in the house.	M.	10	12	9	7	9.5	
	F.	12	17	12	10	12.8	11.1
*424B. To see a woman wearing a kimono around in the house.	M.	10	13	13	11	11.8	
	F.	16	22	17	12	16.8	14.3
KIND OF CLOTHES (GEN.)							
425A. To see a person wearing clothes of an extreme style.	M.	10	14	10	12	11.5	
	F.	11	8	9	9	9.3	10.4
426B. To see a person wearing clothes which are not appropriate for the occasion.	M.	12	16	12	11	12.8	
	F.	16	18	16	14	16.0	14.4
LYING AROUND (GEN.)							
427B. To see dirty clothes lying around the room.	M.	19	21	23	25	22.0	
	F.	24	26	29	26	26.3	24.1
MOURNING							
428B. To see a person wearing mourning clothes.	M.	9	11	9	9	9.5	
	F.	5	8	6	4	5.8	7.6
NECKTIES							
429A. To see a man wearing a necktie that is not properly arranged.	M.	13	13	11	10	11.8	
	F.	15	12	11	13	12.8	12.3
430B. To see a man wearing a red necktie.	M.	3	6	3	4	4.0	
	F.	3	6	4	4	4.3	4.1
SHIRTS							
431B. To see a man wearing a dirty shirt.	M.	15	17	16	18	16.5	
	F.	21	22	24	22	22.3	19.4
SHOES							
432A. To see a person wearing shoes with run-down heels.	M.	13	14	15	15	14.3	
	F.	19	19	19	18	18.8	16.5
433B. To see a woman wearing high shoes.	M.	8	8	6	4	6.5	
	F.	10	10	8	5	8.3	7.4
434A. To see a person wearing shoes that need a shine.	M.	11	11	13	13	12.0	
	F.	14	13	15	14	14.0	13.0

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
435B. A person's open galoshes flapping as he (or she) walks.	M.	7	10	18	25	15.0	
	F.	10	13	20	22	16.3	15.6
436A. To hear a person's shoes squeaking as he (or she) walks.	M.	11	11	13	8	10.8	
	F.	16	14	16	12	14.5	12.6
SPATS							
437A. To see spats on a man.	M.	10	7	9	10	9.0	
	F.	10	5	7	4	6.5	7.8
SUITS							
438A. To see dandruff on the coat a man is wearing.	M.	13	14	16	13	14.0	
	F.	20	17	16	18	17.8	15.9
439A. To see a man wearing trousers that are too short.	M.	17	13	14	12	14.0	
	F.	21	13	14	12	15.0	14.5
440A. To see knickerbockers on a woman.	M.	9	11	7	7	8.5	
	F.	6	6	7	9	7.0	7.8
441A. To see a man wearing trousers that need pressing.	M.	11	10	10	9	10.0	
	F.	16	12	12	12	13.0	11.5
UNDERWEAR							
442A. A woman's petticoat showing.	M.	15	13	15	12	13.8	
	F.	19	16	17	19	17.8	15.8
443B. The shoulder-strap of a woman's underwear showing at the neck.	M.	9	9	12	11	10.3	
	F.	17	17	19	19	18.0	14.1
ALTERABLE PHYSICAL CHARACTERISTICS OF PEOPLE							
BLACKHEADS							
*444B. To see blackheads on a person's face.	M.	16	16	18	14	16.0	
	F.	18	22	22	16	19.5	17.8
BREATH							
*445A. The odor of a bad breath.	M.	26	28	28	25	26.8	
	F.	28	28	28	27	27.8	27.3
*446A. The odor of onions on a person's breath.	M.	21	24	21	19	21.3	
	F.	26	23	22	22	23.3	22.3
COSMETICS							
*447A. To see excessive cosmetics on a woman.	M.	21	19	22	25	21.8	
	F.	21	17	23	24	21.3	21.5
*448A. Very noticeable lip-stick on a woman.	M.	19	19	23	25	21.5	
	F.	21	17	23	24	21.3	21.4
*449A. Very noticeable powder on a woman's face.	M.	18	18	21	24	20.3	
	F.	19	16	19	22	19.0	19.6
*450A. The oily appearance of the skin of a person's face.	M.	14	16	13	12	13.8	
	F.	19	16	17	16	17.0	15.4
451A. Very noticeable rouge on a woman's face.	M.	19	18	22	23	20.5	
	F.	20	17	21	22	20.0	20.3

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
DIRT (GEN.)							
*452B. To see a dirty child.	M.	15	15	19	19	17.0	
	F.	16	18	23	23	20.0	18.5
*453A. To see the dirty ears of a person.	M.	22	24	23	25	23.5	
	F.	27	26	26	24	25.8	24.6
*454B. To see the dirty face of a person.	M.	18	14	18	19	17.3	
	F.	21	19	22	26	22.0	19.6
*455A. To see the dirty hands of a person.	M.	17	18	21	23	19.8	
	F.	24	24	25	22	23.8	21.8
*456A. To see the dirty neck of a person.	M.	21	24	24	25	23.5	
	F.	27	25	26	24	25.5	24.5
EATING							
*457A. To see food on a person's face near his (or her) mouth.	M.	22	25	24	24	23.8	
	F.	25	24	25	23	24.3	24.0
FINGER-NAILS							
458B. To see highly polished finger-nails.	M.	5	5	8	4	5.5	
	F.	9	11	10	8	9.5	7.5
459A. To see dirty finger-nails.	M.	16	20	20	20	19.0	
	F.	23	23	25	20	22.8	20.9
460B. To see very long finger-nails.	M.	13	13	16	11	13.3	
	F.	13	18	17	15	15.8	14.5
461B. To see very short finger-nails that have been bitten.	M.	17	16	17	14	16.0	
	F.	21	21	21	21	21.0	18.5
HAIR							
*462A. Noticeable hair under a woman's arm.	M.	13	13	11	9	11.5	
	F.	22	17	19	17	18.8	15.1
463B. To see a very large mustache on a man.	M.	9	8	13	12	10.5	
	F.	13	13	18	17	15.3	12.9
464B. To see a very small mustache on a man.	M.	11	9	10	5	8.8	
	F.	7	7	10	7	7.8	8.3
*465A. To see a man in need of a shave.	M.	12	12	14	13	12.8	
	F.	21	16	17	16	17.5	15.1
466A. Noticeable hair on a woman's face.	M.	18	18	16	13	16.3	
	F.	21	18	17	17	18.3	17.3
467A. To see the hair of a man's head in an untidy condition.	M.	13	11	14	15	13.3	
	F.	17	15	16	14	15.5	14.4
468A. To see the hair of a woman's head in an untidy condition.	M.	18	20	20	20	19.5	
	F.	21	20	20	18	19.8	19.6
*469A. To see a woman's hair that has been bleached.	M.	14	14	16	23	16.8	
	F.	19	16	18	19	18.0	17.4
*470B. To see a woman's hair that has been dyed.	M.	12	18	15	13	14.5	
	F.	15	15	18	15	15.8	15.1

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
471B. To see a man's hair that has been treated with a greasy preparation.	M.	10	14	16	15	13.8	
	F.	13	12	19	19	15.8	14.8
472A. To see a woman's hair that has been bobbed.	M.	2	1	2	7	3.0	
	F.	1	1	1	4	1.8	2.4
473A. To see the hair of a woman over 40 that has been bobbed.	M.	12	8	8	14	10.5	
	F.	9	6	8	10	8.3	9.4
474B. To see a woman's hair that is cut like a man's.	M.	9	8	11	9	9.3	
	F.	6	10	14	16	11.5	10.4
475A. To see a man in need of a hair-cut.	M.	14	13	13	14	13.5	
	F.	20	14	14	14	15.5	14.5
INTOXICANTS							
476A. The odor of liquor on a person's breath.	M.	19	17	21	26	20.8	
	F.	26	23	26	27	25.5	23.1
ODORS (GEN.)							
*477A. The odorous condition of another person's body.	M.	24	24	25	26	24.8	
	F.	29	27	28	26	27.5	26.1
*478B. The odor of dirty feet.	M.	27	28	29	30	28.5	
	F.	29	29	30	29	29.3	28.9
*479A. The odor of perspiration from another person.	M.	22	24	23	24	23.3	
	F.	28	27	27	26	27.0	25.1
PERFUME							
*480A. A strong odor of perfume from a woman.	M.	13	16	14	20	15.8	
	F.	19	18	17	18	18.0	16.9
TEETH							
*481A. To see the dirty teeth of a person.	M.	21	22	23	21	21.8	
	F.	26	26	26	24	25.5	23.6
TOBACCO							
482B. To see nicotine stains on a man's fingers.	M.	10	10	13	16	12.3	
	F.	14	17	18	18	16.8	14.5
483B. To see stains of tobacco juice around a man's mouth.	M.	21	24	26	27	24.5	
	F.	27	29	29	27	28.0	26.3
PERSISTING PHYSICAL CHARACTERISTICS OF PEOPLE							
CHEST, BREASTS							
*484B. To see a marked bust development on a woman.	M.	6	6	5	5	5.5	
	F.	11	15	16	17	14.8	10.1
CRIPPLES, DEFORMITIES							
485A. To see a crippled person.	M.	8	5	7	6	6.5	
	F.	8	5	6	4	5.8	6.1
EYES							
486B. To see the eyes of a cross-eyed person.	M.	13	10	10	7	10.0	
	F.	14	18	13	12	14.3	12.1

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
FAT, THIN							
487A. To see a very fat man.	M.	6	4	5	3	4.5	
	F.	6	4	5	3	4.5	4.5
488A. To see a very fat woman.	M.	9	7	8	5	7.3	
	F.	8	6	6	4	6.0	6.6
HAIR							
489B. To see the bald head of a man.	M.	2	2	2	1	1.8	
	F.	3	3	3	3	3.0	2.4
490B. To see the red hair of a man's head.	M.	1	2	1	0	1.0	
	F.	3	1	2	0	1.5	1.3
491B. To see the red hair of a woman's head.	M.	2	0	1	0	0.8	
	F.	2	0	1	0	0.8	0.8
HANDS, FINGERS							
492B. To see short, thick hands.	M.	5	4	3	1	3.3	
	F.	6	8	4	1	4.8	4.0
LEGS, HIPS, ANKLES, FEET							
493A. To see the bow-legs of a person.	M.	8	6	5	4	5.8	
	F.	10	7	7	6	7.5	6.6
494B. To see the very fat legs of a woman.	M.	11	13	8	4	9.0	
	F.	11	14	13	14	13.0	11.0
495B. To see the very thin legs of a woman.	M.	11	13	9	4	9.3	
	F.	10	12	10	10	10.5	9.9
LIPS							
496B. To see the very thick lips of a person	M.	11	11	9	6	9.3	
	F.	12	13	12	9	11.5	10.4
MOLES							
497B. To see a large mole on a person's face.	M.	10	10	7	5	8.0	
	F.	9	10	10	9	9.5	8.8
SKIN							
498A. To see a birthmark on a person's face.	M.	8	7	7	5	6.8	
	F.	11	9	9	8	9.3	8.0
499A. To see a scar on a person's face.	M.	7	5	6	4	5.5	
	F.	9	6	8	7	7.5	6.5
*500A. To see pimples on a person's face.	M.	15	17	14	12	14.5	
	F.	21	16	16	13	16.5	15.5
501B. The sight of an open wound.	M.	13	12	17	10	13.0	
	F.	17	16	18	21	18.0	15.5
TEETH							
*502A. To see the decayed teeth of a person.	M.	19	23	22	19	20.8	
	F.	25	24	25	21	23.8	22.3
*503A. To see or hear the obviously false teeth of a person.	M.	15	15	17	11	14.5	
	F.	20	20	20	19	19.8	17.1
504A. To see the prominent gold teeth of a person.	M.	11	11	9	10	10.3	
	F.	14	13	12	13	13.0	11.6

TABLE 4—Continued

Annoyance	Sex	Mean Scores Y	A	P	O	Av.	Av.
505A. To see a person with a front tooth missing.	M.	13	15	13	14	13.8	
	F.	18	17	16	13	16.0	14.9
506B. To see the protruding teeth of a person.	M.	13	14	13	14	13.5	
	F.	13	16	14	15	14.5	14.0
WARTS							
507A. To see a wart on a person.	M.	12	9	9	7	9.3	
	F.	14	9	10	10	10.8	10.0

Number of Annoyances	A-List	B-List	Total
HUMAN BEHAVIOR	131	175	306
NON-HUMAN THINGS AND ACTIVITIES,—EXCLUSIVE OF CLOTHES	43	37	80
CLOTHES AND MANNER OF DRESS	27	30	57
ALTERABLE PHYSICAL CHARACTERISTICS OF PEOPLE	26	14	40
PERSISTING PHYSICAL CHARACTERISTICS OF PEOPLE	12	12	24
Total	239	268	507

CHAPTER II.

INDIVIDUAL DIFFERENCES IN COMMON ANNOYANCES

Section 1. The Two Annoyance Rating Blanks

The principal step in the present study was to obtain a quantitative measure of the relative strength of the various individual annoyances for the two sexes and for people of different ages. Printed statements of the annoyances were presented to a large number of subjects, who indicated the degree of annoyance which they usually experienced in each of the situations described. There were two "Annoyance Rating Blanks," and each blank consisted of a list of annoyances. The annoyances were preceded by appropriate directions for grading them.

In view of the large quantity of material represented by the 507 annoyances shown in the left-hand portion of Table 4, it seemed that if all of these annoyances were presented to the subjects, the number of good subjects whom we should be able to obtain might be too limited to afford reliable results. The procedure which we followed was to have one group of subjects grade the 239 annoyances in the A-List, and a comparable group of subjects grade the 268 annoyances in the B-List. The subjects were obtained for both the A-List and the B-List while the author was teaching at the University of Rochester. The annoyances in the A-List were graded by the subjects during the Spring of 1927, and the annoyances in the B-List were graded by the subjects under almost identical conditions during the Spring of 1928. The two lists of annoyances were graded during the same time of the year and under conditions that were as nearly similar as they could be made. By having two comparable groups of subjects grade the two lists of annoyances, we obtained a much larger number of good and willing subjects than would otherwise have been possible, and in this way the reliability of the results was greatly increased.

TABLE 5

An Annoyance Rating Blank.

We are making a study of certain common annoyances for the purpose of finding out more about the interesting rôle they play in every-day life. We believe that this investigation will be of definite value, and that it will very materially increase our knowledge of the vital subject of our feelings and emotions. You are asked to coöperate in this study by carrying out the instructions given on the following page.

Before proceeding to the next page, please give all of the incidental information asked for below.

1. Name....., ...
   (Last) (First) (Middle)
2. Age....., ...
   (Years) (Months)
3. Height....., ...
   (Feet) (Inches)
4. Weight.....
   (Pounds)
5. Physical health (place an x before the word that best fits your case):
   5—Practically perfect
   4—Good
   3—Fair
   2—Poor
   1—Exceedingly poor
6. Sex (write male or female).....
7. State whether single or married.....
8. If married state
   How long married....., ...
   (Years) (Months)
   Number of children.....
   Ages of children (in years)....., ..., ..., ...
9. Present occupation .....
10. Past occupations .....
11. Education (class or degree, etc.).....
12. Residence during the past 5 years.....
13. Present date..... .....
    (Month) (Day) (Year)

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TABLE 5—Continued

On the next few pages are a number of statements which describe things and situations which are annoying to many people. These annoyances have been collected from a large and representative group of people. The statements of these common annoyances have been carefully worded. Each statement stands by itself, and is independent of the others. Each statement should be taken literally. Examine some of these statements now (for a few minutes), and note their general nature.

When ready to proceed, read each of the statements carefully, one at a time. If you have been in the situation described or have been exposed to the thing mentioned, during the past 3 or 4 years, estimate carefully the degree of annoyance, if any, which you experienced at that time. Use the following scale in grading each of these things or situations:

3—Extremely annoying
2—Moderately annoying
1—Slightly annoying
0—Not annoying
X—Have not been in the situation

If, for example, the situation or thing described was moderately annoying, write the number 2 in the parenthesis just to the left of the statement. If the situation was not annoying, put a 0 in the parenthesis. If you have not been in the situation during the past 3 or 4 years, mark the statement with an X; and so on. Mark each of the statements with either 3, 2, 1, 0 or X. Do not skip any of the statements.

This is not a mental test of any kind. Do not hurry. Take plenty of time. Read each statement slowly and very carefully. Recall deliberately the annoyance, if any, which you have experienced in the situation described. Grade each statement as accurately and as impartially as possible. Disregard the known, assumed, or supposedly proper degree of annoyance of other persons. Grade each statement solely on the basis of your own past experience. Be as frank and as accurate as possible. Your answers will be confidential.

(2)

Table 5 shows the first two pages of the Annoyance Rating Blank in which the 239 annoyances of the A-List were used. The blank was printed in the form of the familiar psychological test, and on the first page was a preliminary statement of the purpose of the blank. This was followed by spaces where the subject stated his age, sex, occupation, etc. The directions for grading the annoyances were given on the second page. The remaining six pages of the Blank (not shown in Table 5) contained the 239 statements of annoyances in the A-List. The numbers of the annoyances and the names of the classes were omitted. The scale for grading the annoyances was repeated at the top of each page of the blank.

The Annoyance Rating Blank just described included the annoyances of the A-List, and was used in the Spring of 1927. The

other Annoyance Rating Blank included the annoyances of the B-List, and was used in the Spring of 1928. The same instructions were used in the two blanks, but different annoyances were of course used in 1927 and 1928. In the 1928 blank the subjects were not asked to give as much personal data about themselves as in 1927. In 1928 they were only asked to state their age, sex, whether single or married, occupation, and residence.

Section 2. Procedure and Subjects

Procedure. The general plan and purpose of the study were first explained to the subject, and he was asked to give very careful attention to the directions for grading the annoyances. The scale used in grading the annoyances was as follows:

3—Extremely annoying
2—Moderately annoying
1—Slightly annoying
0—Not annoying
X—Have not been in the situation

The subjects generally found the directions in the blank quite easy to follow, but some were occasionally uncertain as to how they should grade an annoyance which in their experience had varied considerably in intensity in different situations, or in the same situation at different times. For example, the amount of annoyance from the sound of a baby crying (annoyance No. 52 in Table 4) may depend upon whether the person is reading, trying to go to sleep, or engaged in conversation; whether it is his own or another's child; and whether the crying is justified or not. The subject's mood varies at different times, and on one day while he is engaged in conversation he may be very much annoyed at hearing a baby crying, and at another time the same stimulus may not annoy him at all. Such variable factors operate to some extent in all affective experiences, but in this respect the feelings do not differ from other psychological activities. All mental processes vary considerably in different situations, but of course some activities vary more than others. We have found

that a large number of the things and situations described in the Annoyance Rating Blanks call out fairly constant and uniform responses in the average individual.

When one of the subjects said that half of the time a baby's crying, for example, was "not annoying" (a grade of "0" according to the scale), and that the other half of the time this stimulus was "moderately annoying" ("2" according to the scale), he was required to give the annoyance a representative grade of "1," or the average of "0" and "2." This average grade of "1" has the statistical value which was desired. The subjects were instructed to grade the annoyances according to the average, customary, general, habitual, ordinary, usual, or representative degree of annoyance.

We made an attempt to use only the very willing and reliable subjects, and in the large majority of cases the cooperation was as good as could be obtained. Most of the subjects derived considerable pleasure as well as profit from grading these annoyances. We did not obtain lukewarm and more or less unwilling subjects by the method of using a group at a time. There was in many cases some personal contact between the author and the subject. In many other cases, when a student, friend, or other acquaintance of the author understood the purpose and plan of the study very clearly, and when he also took a special interest in the Annoyance Blank, he was asked to obtain three or four other subjects from among his own relatives, friends, or close associates. In these latter cases there was some personal contact between the author, on the one hand, and a relative, friend, or close associate of the subject, on the other. Each subject was therefore obtained individually by the author, or by some qualified person on whom he could depend.

There were a number of ways of estimating the subject's sincerity, frankness, or accuracy in filling out the blank. The author carefully examined all of the grades of all of the subjects, and passed judgment in a general way on the reliability and value of their results. When some qualified student, friend, or acquaintance of the author obtained the subject, he was asked to use all possible means of judging the reliability of his subject's

TABLE 6A

Subjects (A-List): Age; Sex; Unmarried, Married, Widowed, etc.

Age	Sex	Total No. of Subjects of Each Sex	Unmarried; Married; Widowed, etc.											
			Unmarried	Married							Widowed, Divorced, etc.			
			No. Unmarried	No. Married	No. Yrs. Married			No. of Children			No. Widowed etc.	No. of Children		
					0–4	5–14	15–	0	1, 2, or 3	4 or more		0	1, 2, or 3	4 or more
80–89	M.	2	..	1	..	..	1	..	..	1	1	..	..	1
	F.	6	1	2	..	..	2	..	1	1	3	..	1	2
70-79	M.	8	..	5	..	..	5	..	5	..	3	1	2	..
	F.	12	2	6	..	..	6	..	3	3	4	..	3	1
60–69-	M.	14	1	11	..	..	11	..	9	2	2	..	2	..
	F.	19	4	10	..	..	10	2	4	4	5	1	2	2
50 59	M.	39	1	37	..	2	35	5	23	9	1	..	1	..
	F.	46	8	33	..	1	32	5	19	9	5	2	2	1
40-49	M.	35	3	32	1	7	24	5	22	5	..	..	..	..
	F.	63	10	48	1	6	41	8	32	8	5	2	3	..
30-39	M.	38	12	25	2	22	1	7	16	2	1	..	1	..
	F.	59	18	40	3	28	9	10	26	4	1	..	1	..
20-29	M.	70	57	13	8	5	..	8	5	..	..	..	..	..
	F.	77	59	18	12	6	..	10	7	1	..	..	..	..
10-19	M.	66	66	..	..	..	..	..	..	..	..	..	..	..
	F.	71	69	2	2	..	..	1	1	..	..	..	..	..
Total	M.	273	140	124	11	36	77	25	80	19	8	1	6	1
	F.	353	171	159	18	41	100	36	93	30	23	5	12	6
	Both Sexes	625	311	283	29	77	177	61	173	49	31	6	18	7

results. He was frequently better qualified than anyone else to make such a judgment. We did not take an unjustifiably optimistic and trusting attitude towards human nature. The subject's results were discarded if for any reason it was doubtful whether we could accept his ratings at approximately their face value. In some cases there were inconsistencies and contradictions between the individual ratings of several of the annoyances, or between the scores of several of the annoyances and the personal data given on the first page of the blank. In other instances the items were obviously graded in a careless or hurried fashion. Sometimes when the subjects were not frank and accurate they were apparently trying to grade the annoyances in such a way as to make a good impression on the author or his associates. I discarded all of the results from all such subjects; and also those from subjects who had not filled in all of the details on all pages of the blank.

About one hour was generally required to fill out the blank carefully, but many of the subjects went over their ratings two or three times on the same and on different days.

The carefully guarded procedure described above decreased the total number of subjects; but we were still able to obtain a large number of trustworthy subjects, and their results are reliable and representative.

Exactly the same procedure was used for the A-List and the B-List.

Subjects (A-List). Six hundred and twenty-five different subjects graded the 239 annoyances in the A-List in the Spring of 1927. The principal facts about these subjects are shown in some detail in Tables 6A, 6B, and 6C, which are fairly self-explanatory. All kinds of people of both sexes are represented in this large group of subjects, and there is a very wide age distribution. We made a special effort to obtain a large number of young and very old persons. We were able to secure 137 subjects below 20 years of age, and 61 subjects above 60 years of age.

We found that children below the age of about 10 generally did not have sufficient intelligence to serve as subjects. All of the subjects who were 10, 11 and 12 years of age were prob-

TABLE 6B

Subjects (A-List): Formal Education.

Age	Sex	Total No. of Subjects Of Each Sex	Formal Education							
			Grammar School	High School	Special				College	Higher than College
					Business School	Normal School	Music School	Miscellaneous		
80-89	M.	2	1	1	..	..	..	..	..	..
	F.	6	4	2	..	..	..	..	..	..
70-79	M.	8	3	1	..	1	..	1	..	2
	F.	12	5	4	..	1	1	..	1	..
60-69	M.	14	5	6	1	1	..	..	1	..
	F.	19	9	6	1	1	1	..	1	..
50-59	M.	39	18	10	4	..	..	2	5	..
	F.	46	18	13	..	8	..	2	4	1
40-49	M.	35	16	8	..	1	..	1	2	7
	F.	63	20	20	4	7	..	3	8	1
30-39	M.	38	7	5	2	1	..	1	8	14
	F.	59	11	13	4	6	2	5	13	5
20-29	M.	70	11	18	1	1	..	1	26	12
	F.	77	4	26	5	2	4	3	29	4
10-19	M.	66	21	42	..	..	..	..	3	..
	F.	71	21	39	1	..	..	2	8	..
Total	M.	272	82	91	8	5	..	6	45	35
	F.	353	92	123	15	25	8	15	64	11
	Both Sexes	625	174	214	23	30	8	21	109	46

ably more intelligent than the average child of the same physical age in the population at large.

Table 6A shows a number of facts about the family status of the subjects: unmarried, married, widowed, divorced, etc. The relatively small number of children of the subjects suggests that our subjects were intellectually superior to the average of the population. Table 6B shows the amount of formal education of the subjects. The figures in this table suggest that although all degrees of formal education were represented, our subjects were superior to the average of the population in education. Table 6C gives the occupation and residence. The large majority of those between the ages of 10 and 20 were attending school, and this would suggest a superior group of young subjects. The right-hand portion of Table 6C shows that 384 of the subjects were living in Rochester, New York, 196 were living in New York State but not in Rochester, and 45 were living outside of New York State. Many of the 384 who were living in Rochester at the time they served in the research had only recently come from other parts of New York State or the United States. This was especially true of the students and teachers, and the professional men and their wives and children. The regular residents of Rochester represented nearly all races, religions, and degrees of economic position commonly found in the United States.

Subjects (B-List). Three hundred and seventy-eight different subjects graded the 268 annoyances in the B-List in the Spring of 1928. The most important facts about these subjects are given in Table 7. All kinds of people are represented. They are quite comparable and very similar to the subjects in Table 6 who graded the A-List of annoyances. Some persons graded both lists of annoyances.

TABLE 6C

Subjects (A-List): Occupation and Residence.

Age	Sex	Total No. of Subjects of Each Sex	Occupation									Residence		
			None	Unskilled Laborer	Skilled Laborer	Farmer	Clerical Worker	Housewife	Business Man or Woman	Student	Professional Man or Woman	In Rochester, N.Y.	In N. Y., Exclusive of Rochester	Outside of N. Y. State
80-89	M.	2	1	..	..	..	..	..	1	..	..	1	..	1
	F.	6	5	..	..	..	..	1	..	..	..	3	2	1
70-79	M.	8	..	..	..	1	..	..	4	..	3	4	3	1
	F.	12	3	1	1	..	1	6	..	..	..	4	8	..
60-69	M.	14	2	1	1	..	..	..	7	..	3	11	2	1
	F.	19	2	..	..	..	..	15	2	..	..	9	10	..
50-59	M.	39	1	2	6	6	..	..	18	..	6	18	18	3
	F.	46	..	2	2	..	..	33	3	..	6	26	17	3
40-49	M.	35	..	3	5	2	2	..	14	..	9	26	6	3
	F.	63	..	2	1	..	3	43	4	..	10	36	22	5
30-39	M.	38	..	1	5	1	..	..	10	1	20	23	11	4
	F.	59	..	1	2	..	8	36	2	1	9	41	13	5
20-29	M.	70	1	2	13	2	5	..	11	22	14	46	18	6
	F.	77	1	2	2	..	17	16	5	19	15	53	16	8
10-19	M.	66	..	..	2	1	1	..	..	62	..	40	23	3
	F.	71	..	2	1	..	2	2	..	63	1	43	27	1
Total	M	272	5	9	32	13	8	..	65	85	55	169	81	22
	F.	353	11	10	9	..	31	152	16	83	41	215	115	23
	Both Sexes	625	16	19	41	13	39	152	81	168	96	384	196	45

TABLE 7

Subjects (B-List): Age; Sex; Unmarried and Married; and Residence.

Age	Sex	Total No. of Subjects of Each Sex	Unmarried and Married		Occupation							Residence		
			Un-Married	Married	Laborer	Clerical Worker	House-wife	Business Man or Woman	Student	Profes-sional Man or Woman	Miscel-laneous	In Roches-ter, N.Y.	In N. Y., Ex-clusive of Roches-ter	Outside of N. Y. State
80-89	M.	3	2	1	..	..	..	..	..	..	3	2	1	..
	F.	2	1	1	..	..	..	..	..	..	2	1	1	..
70-79	M.	7	2	5	3	..	..	1	..	2	1	3	3	1
	F.	9	5	4	..	..	6	1	..	1	1	5	3	1
60-69	M.	11	1	10	3	..	..	5	..	2	1	9	2	..
	F.	9	3	6	..	..	5	1	..	3	..	6	2	1
50-59	M.	24	4	20	5	..	..	12	..	7	..	17	5	2
	F.	29	3	26	2	..	22	2	1	2	..	18	11	..
40-49	M.	20	2	18	4	1	..	10	..	5	..	11	6	3
	F.	40	8	32	..	1	29	2	..	8	..	28	9	3
30-39	M.	12	..	12	3	1	..	5	..	3	..	11	..	1
	F.	26	12	14	1	1	12	..	..	11	1	15	7	4
20-29	M.	62	51	11	4	3	..	17	24	12	2	51	10	1
	F.	60	46	14	3	8	11	2	17	13	6	45	13	2
10-19	M.	29	28	1	2	..	..	..	26	..	1	23	6	..
	F.	35	35	..	1	4	..	..	29	..	1	30	3	2
Total	M.	168	90	78	24	5	..	50	50	31	8	127	33	8
	F.	210	113	97	7	14	85	8	47	38	11	148	49	13
	Both Sexes	378	203	175	31	19	85	58	97	69	19	275	82	21

Section 3. Scores for Individual Annoyances

Mean and Average Scores. We shall now describe the meaning of the figures given in the right-hand portion of Table 4; and annoyance No. 9A, "A person in an automobile I am driving telling me how to drive," may be used for illustrative purposes.

There are 4 mean scores for the male (M.) subjects, and 4 mean scores for the female (F.) subjects. These scores have been calculated for 4 age groups, as follows:

Age of group:	10 to 25	25 to 40	40 to 60	60 to 90
Designated as:	Young	Ante-meridian	Post-meridian	Old [1]

It will be recalled that the following scale was used by the subjects in grading the annoyances:

3—Extremely annoying
2—Moderately annoying
1—Slightly annoying
0—Not annoying
X—Have not been in the situation.

The maximum mean score of an annoyance for a group of subjects is 3.0, and the minimum mean score is 0.0. The mean score was obtained by adding all of the grades of 3, 2, 1, or 0, and dividing this sum by the number of subjects who graded the annoyance. The total number of grades used in this calculation is equal to the total number of subjects minus the total number who marked the annoyance with an "X." There were 105 young male subjects, and they gave annoyance No. 9 a mean score of 2.6; that is, a score about half way between "moderately annoying" and "extremely annoying" according to the scale. There were 122 young female subjects, and they gave this annoyance a mean score of 2.1; or approximately at the point designated

[1] The terms "Ante-meridian" and "Post-meridian" were suggested by Professor John Rothwell Slater, of the University of Rochester. The age of 40 may be regarded as the meridian of life. The young people may be considered in the dawn, the ante-meridians in the morning, the post-meridians in the afternoon, and the old people in the evening of life. It is regrettable that the age group 10–25 is not more homogeneous, but the limited number of subjects did not justify a further division of this period.

in the scale as "moderately annoying." For convenience we have multiplied all of these mean scores by 10, so that the numbers "26" and "21" appear in the table under "Y" (for "Young"), instead of "2.6" and "2.1." All the mean scores of annoyance No. 9 for the 2 sexes and for the 4 age groups can be represented as follows:

	Young Age 10 to 25	Ante-meridian Age 25 to 40	Post-meridain Age 40 to 60	Old Age 60 to 90
Male	26	23	22	21
Female	21	19	20	14

Similar data are given for *each* of the 507 annoyances in Table 4.

The "X's" which are placed above and below some of the mean scores in the table show the approximate number of subjects who said that they had not been in the situation described in the statement of the annoyance during the last 3 or 4 years, and therefore were not in a suitable position to grade it. These subjects marked the annoyance "X" instead of "3," "2," "1," or "0." In Table 4, one "X" just above or below a mean score indicates that from 1/4 to 2/4 of the subjects in the group in question marked the annoyance "X"; 2 "X's" above or below a mean score indicates that between 2/4 and 3/4 of the subjects in the group marked the annoyance "X," and 3 "X's" indicates that more than 3/4 of the subjects in the group marked the annoyance "X." There were very few "X" grades in the large majority of the annoyances. By referring again to annoyance No. 9 in Table 4, it may be seen that between 1/4 and 2/4 of the ante-meridian (25–40) women marked this annoyance "X," between 2/4 and 3/4 of the post-meridian (40–60) women marked it "X," and more than 3/4 of the old (60–90) women marked it "X." Less than 1/4 of the ante-merdian and post-meridian men marked it "X."

The mean scores in the table do not indicate the frequency of occurrence of an annoyance in every-day life, but rather how strong the annoyance is when it does occur. The number of "X's" gives some information on this point; but the general frequency of occurrence of the annoyances can be readily judged by the reader for himself.

Next to the last column in Table 4 gives the average scores

of each sex for the 4 age groups. These average scores were obtained by dividing the 4 mean scores in each row by 4. In this way we assigned equal weight to the 4 age groups, and the average scores of each sex are not unduly influenced by the different number of subjects in the 4 age groups. For annoyance No. 9, the 272 male subjects gave an average score for the 4 age groups of 23.0, and the 353 female subjects gave an average score for the 4 age groups of 18.5.

The last column in Table 4 shows the final average score of each annoyance. These figures were obtained by averaging the 2 average scores of the 2 sexes. We weighted the 2 sexes equally. For annoyance No. 9, the averages are: for males 23.0, for females 18.5, and for both sexes 20.8.

All of the calculations described above have been made for each of the 507 annoyances given in Table 4.

Advantages of Using the Average. We have calculated the mean or average scores for all of the annoyances because the average is the most important and also the most interesting measure. People are interested in the " typical " and " representative " strength of each annoyance rather than in the detailed analysis of a large number of personal reactions of various subjects. There would be no end to the analysis if we attempted to describe the individual peculiarities of each of the subjects. We have used a statistical procedure rather than the case method.

The advantages of using the average scores, as compared with a detailed study of individual variations, may be illustrated by reference to the weather. Let us suppose that we are comparing the weather conditions which prevail in New York City and in Miami, Florida. The fact that New York is on the average colder than Miami is obviously important, and people are concerned with such general tendencies. There are many exceptional changes in the weather, but few people in the United States would be interested in a detailed analysis of the temperature, humidity, wind, rainfall, etc., prevailing in New York City on a given day. The annoyances are similar in some respects to the weather; for we are especially interested in the present study in knowing the representative scores of each annoyance for the

2 sexes and for the 4 age groups, 10–25, 25–40, 40–60, and 60–90 years. This gives us an understanding of the general importance of each annoyance in society; and indicates the extent to which these 8 groups of people would generally be annoyed if we ourselves should furnish the annoying stimulus. When we say that young people are more annoyed than old people by having to get up in the morning (annoyance No. 241, in Table 4), it is like saying that it is colder in New York than in Miami. There are exceptions to both statements, but for our present purposes it is not necessary to elaborate these exceptions.

The annoyances have some scientific advantages over the weather as far as the matters of prediction and control are concerned. You cannot accurately predict the degree of annoyance for an unknown person, but neither can you predict the weather for an unfamiliar locality. However, the figures given in Table 4 enable anyone to predict the responses of 8 different groups of subjects to many different stimuli and situations much more accurately than a meterologist can predict the weather conditions which will prevail in New York State, for example, on a given day several weeks in advance. The weather is much more variable than the annoyances. It is possible to predict the degree of annoyance of groups of individuals with considerable accuracy over a period of a great many years; but the weather can hardly be predicted a week in advance, and the forecasts are not always reliable for the relatively short period of 24 hours. At first thought, meteorology seems very "scientific" because "it does not deal with the human factor,"—but the present study of annoyances is definitely higher in the scientific scale. The annoyances can not only be predicted much more accurately than the weather, but they can also be controlled much more effectively.

Reliability. It did not seem worth while to calculate the statistical reliability of all of the figures given in Table 4. The reliability formulæ cannot be rigidly applied because of the method used in grading the annoyances, and also on account of the general nature of the material itself. We have made calculations for representative distributions, however, and these figures give some

TABLE 8

Reliability of the Data in Table 4: Number of Subjects, and Probable Errors of the Mean and Average Scores.

List	Sex	Age Groups				Total	Total
		Young (10-25)	Ante-meridian (25-40)	Post-meridian (40-60)	Old (60-90)		
A—List	M.	105 P.E.$_{M.}$ = .2	69 P.E.$_{M.}$ = .2	74 P.E.$_{M.}$ = .2	24 P.E.$_{M.}$ = .4	272 P.E.$_{Av.}$ = .1	625 P.E.$_{Av.}$ = .1
	F.	122 P.E.$_{M.}$ = .2	85 P.E.$_{M.}$ = .2	109 P.E.$_{M.}$ = .2	37 P.E.$_{M.}$ = .3	353 P.E.$_{Av.}$ = .1	
B—List	M.	70 P.E.$_{M.}$ = .2	33 P.E.$_{M.}$ = .3	44 P.E.$_{M.}$ = .3	21 P.E.$_{M.}$ = .4	168 P.E.$_{Av.}$ = .1	378 P.E.$_{Av.}$ = .1
	F.	78 P.E.$_{M.}$ = .2	43 P.E.$_{M.}$ = .3	69 P.E.$_{M.}$ = .2	20 P.E.$_{M.}$ = .4	210 P.E.$_{Av.}$ = .1	

indication of the amount of confidence that may be placed in the results.

Table 8 shows the reliability of the data and the number of subjects used in calculating the mean and average scores given in Table 4. For example, the grades of 105 subjects were used in calculating the mean scores of the young (10–25) males for each of the annoyances in the A-List. The mean scores of these young males have a probable error of approximately 0.2 for the annoyances in the A-List. The distribution of individual grades differs widely for the different annoyances; and the probable errors of these mean scores are sometimes larger than 0.2, and sometimes smaller than 0.2. Some annoyances give very constant or regular individual grades, and others give characteristically variable or irregular individual grades. In all cases where a mean score for a given group is very high (close to 30) or very low (close to 0), the probable error of the mean score is very small.

There are several reasons why these measures of reliability cannot be accepted at their face value. Factors which were beyond our control have influenced some of the grades, and in these cases the mean scores are not accurate measures of what it was hoped they would measure. Decimal fractions have not been given in Table 4 for the mean scores, and for each mean score there is an error of from 0.0 to 0.5, and an average error of 0.25. The " X's " which accompany some of the mean scores indicate that these scores are less reliable in all cases. These " X's " have a greater relative influence in decreasing the reliability of the mean scores of the old subjects, on account of the smaller number of cases.

In general it may be said that there is frequently an error of 1.0, and occasionally an error of 2.0, in the mean scores of Table 4. However, an inspection of the 8 mean scores for several annoyances will show that many of them are very regular. For annoyance No. 13, " To hear very loud laughing," the 4 mean scores for males are 11, 10, 11, and 11; and the 4 mean scores for females are 15, 15, 15, and 15. Each of these 8 mean scores is based on the results of a *different* group of subjects.

Equally regular results were also obtained in the case of many annoyances where their strength varies gradually with age. In the case of many other annoyances, the mean scores are very irregular but still quite reliable.

It is possible that the scores for a few of the annoyances are affected by the fact that some of the subjects wanted to make a good appearance both to themselves and to others. It has been found that when people are judging their own general traits of character they overestimate some of the desirable traits, such as refinement and humor, and underestimate some of the undesirable traits, such as vulgarity and snobbishness. We have no measure of the extent to which this factor operated for the different annoyances, but it does not seem to have been an important tendency in many cases. The most doubtful subjects were eliminated, and their results were not used. In the case of most annoyances, a person's statement that he is or is not annoyed by the item in question does not in any way reflect on his character or personality.

Significance of the Data Given in Table 4. The data of Table 4 constitute the principal results of the present study; and their later discussion cannot take the place of a direct examination of these results. Many important observations and comparisons can be made by a direct inspection of the table. It will be necessary to read the results and conclusions in the table itself, because these results are too numerous to be fully described in the text. The reader is therefore invited to note the nature of the annoyances in the various classes, and the way they sometimes differ for the two sexes and vary with age. It will also be of considerable interest and value to go over the list of annoyances in a personal or self-analytical way; and consider the annoyances for which we ourselves sometimes furnish the stimulus. The author has found that this is a stimulating exercise. A study and analysis of the annoying acts in one's own behavior repertoire should and doubtless will reduce the tension and increase the pleasure in numerous social relationships.

Section 4. General Treatment of the Data in Table 4

Distribution of Average Scores for Individual Annoyances. Table 9 shows the distribution of all of the average scores for individual annoyances, and these data are taken from the last 2 columns of Table 4. The table shows that a large number of the annoyances have average scores between 6 and 26.

TABLE 9

Distribution of Average Scores for Individual Annoyances. Data from Table 4.

Average Score	Males	Females	Both Sexes
30	0	0	0
29	2	6	2
28	2	9	4
27	4	10	4
26	3	11	11
25	8	16	10
24	17	20	15
23	11	20	13
22	17	18	23
21	21	30	21
20	21	34	35
19	25	35	27
18	30	34	30
17	31	31	35
16	26	35	33
15	37	29	37
14	33	25	25
13	29	16	26
12	23	15	23
11	30	15	20
10	28	18	24
9	19	19	11
8	22	15	28
7	17	10	11
6	20	12	14
5	12	9	8
4	3	6	5
3	7	5	7
2	7	2	2
1	2	1	3
0	0	1	0

Distribution of Mean Scores for Individual Annoyances. Tables 10A and 10B show the distribution of mean scores for the 405 individual annoyances in Table 4 which have a final average

score of 10 or above. It is doubtful whether some of the items in Table 4 which have low scores can properly be called "annoyances," and they have been omitted from the present calculations.

In next to the last rows of Tables 10A and 10B are given the

TABLE 10A

Distribution of Mean Scores for Individual Annoyances. Data from Table 4.

Mean Score	Males				
	Young (10-25)	Ante-meridian (25-40)	Post-meridian (40-60)	Old (60-90)	Total
30	0	0	0	3	3
29	0	0	2	1	3
28	1	4	7	5	17
27	2	5	4	7	18
26	5	0	12	8	25
25	4	7	8	17	36
24	9	18	13	18	58
23	9	8	20	15	52
22	20	14	18	15	67
21	15	22	27	19	83
20	16	13	23	22	74
19	31	30	26	20	107
18	27	32	26	26	111
17	28	20	18	24	90
16	30	34	37	23	124
15	32	30	25	24	111
14	26	31	33	27	117
13	34	36	35	26	131
12	25	20	16	26	87
11	29	28	23	23	103
10	24	22	16	18	80
9	18	14	10	17	59
8	9	9	4	4	26
7	5	1	0	8	14
6	3	3	1	3	10
5	1	2	1	3	7
4	1	2	0	2	5
3	1	0	0	0	1
2	0	0	0	0	0
1	0	0	0	0	0
0	0	0	0	1	1
N	405	405	405	405	..
Av	15.5	15.9	17.2	16.7	..
Av	16.3				

average scores for the 4 age groups. In both sexes, ages 25–40 is more annoyable than age 10–25, and age 40–60 is more annoyable than age 25–40, but age 60–90 is less annoyable than age 40–60. The standard deviation (S.D.) of each of these 8 dis-

TABLE 10B

Distribution of Mean Scores for Individual Annoyances. Data from Table 4.

Mean Score	Females				
	Young (10-25)	Ante-meridian (25-40)	Post-meridian (40-60)	Old (60-90)	Total
30	0	1	3	0	4
29	6	6	9	5	26
28	8	6	13	10	37
27	9	12	9	12	42
26	12	13	14	14	53
25	15	16	18	16	65
24	18	20	18	22	78
23	18	21	25	18	82
22	22	21	33	26	102
21	33	24	25	17	99
20	31	34	27	22	114
19	35	34	26	24	119
18	33	31	41	23	128
17	26	35	31	23	115
16	31	29	32	39	131
15	20	22	19	40	101
14	22	21	19	26	88
13	22	18	16	21	77
12	15	16	11	24	66
11	14	12	3	6	35
10	7	7	9	5	28
9	4	4	3	5	16
8	1	1	0	4	6
7	2	0	1	0	3
6	1	0	0	1	2
5	0	0	0	1	1
4	0	1	0	0	1
3	0	0	0	1	1
2	0	0	0	0	0
1	0	0	0	0	0
0	0	0	0	0	0
N	405	405	405	405	..
Av	18.6	18.8	19.5	18.4	..
Av	18.8				

tributions is about 4.5; and the probable error of each of the 8 averages (P.E.$_{Av.}$) is approximately 0.15. Annoyance increases up to middle or "post-merdian" age, and decreases in old age.

Along with the shift in central tendency which occurs with a change in age there is also a change in the kind of situations and stimuli which are annoying. This is true not only for groups of people but also for individuals. Some of the annoyances drop out and others are acquired with advancing age. At all ages, women are on the average more annoyable than men, the final average scores being 18.8 for women and 16.3 for men.

In the last columns of Tables 10A and 10B is shown the total number of mean scores of 30, 29, 28, etc., for the two sexes. These figures show that men give a larger number of low mean scores and women give a larger number of high mean scores.[2]

Section 5. Scores for the Subjects (A-List)

The results given above are concerned with the mean and average scores for individual annoyances in both the A-List and the B-List. In the present section the results are based on mean and average scores for individual subjects and for groups of subjects. The present results are based on the various scores for the 625 subjects who graded the annoyances in the A-List.

It may be recalled that each subject gave each annoyance a grade of 3, 2, 1, or 0, depending upon the strength of the annoyance, and if the subject had not been in the situation described in the statement of the annoyance during the last 3 or 4 years he gave it a grade of "X." The mean annoyance score for each person was obtained by adding all of his grades of 3, 2, 1, or 0, and dividing this sum by the total number of numerical grades. This number is the same as that obtained by subtracting the number of "X" grades from 239, or the total number of annoyances in the A-List. There were fewer than 10 "X" grades (out of 239 grades of all kinds) in the large majority of the subjects, but a few unusual subjects gave as many as 25 "X"

[2] In his study of anger, G. Stanley Hall (23) found that women have more anger responses than men; but his data also seemed to show that women practise better self-control.

grades. Each subject's annoyance score was calculated solely on the basis of the numerical grades, 3, 2, 1, and 0.

From the nature of the material studied and the procedure used, it seems impossible to obtain an accurate measure of the validity of the scores for individual subjects. We have secured a measure of the reliability of these scores, however, by correlating the odd- and even-numbered items in the case of the Annoyance Rating Blanks of the 625 individuals who graded the annoyances in the A-List. This (product moment) correlation was found to be $+.91 \pm .005$; which shows a considerable amount of internal consistency.

We considered the advisability of asking some of the subjects to grade the annoyances the second time, and of correlating the pairs of successive scores. This was not done, but it should be mentioned that even if the reliability coefficient had been found to be high, it would not have excluded the possibility of some limitations in the material when used as a test for annoyance. The scores we obtained represent an approximate measure of the annoyance of the subjects at the time they graded the annoyances.

Although we did not repeat the tests, some indication of what would have been obtained is suggested by Stratton's results (62). He had college students make observations on their very recent emotional experiences in 19 anger situations. In one group of subjects, 18 made observations on 3 or more cases of anger, and the correlation between their successive scores on two different occasions was $+.367 \pm .074$. He says, "There is in fact but a low correlation between successive scores of the same person, which increases when the scores are based on more and more of the emotional responses." McGeoch and Whitely repeated the Pressey X-O Tests for Investigating the Emotions after intervals of 48 hours, 45 days, and 90 days, with college sophomores as subjects. Although the Pressey X-O Tests are composed of material that differs from these annoyances in several respects, it is still interesting that McGeoch and Whitely found that "The reliability coefficients for the affectivity scores on the four Pressey tests are between 0.820 and .0867, when the

two givings of the tests are separated by an interval of 48 hours. The reliability tends to decrease as the interval between testings is lengthened." [3]

In calculating the results described in the remainder of this section, we have used the personal data which the subjects gave on the first page of the 1927 Annoyance Rating Blank. These personal data show the subject's sex; height; weight; physical health; whether single or married; if married, how long married, and the number of children; formal education; occupation; and residence. The results described below indicate how annoyance varies, if at all, for each of these characteristics. Some of these results should be considered in connection with the differences in annoyance for the four age groups shown in next to the last row of Table 10.

Distribution of Mean Annoyance Scores for Individual Subjects. Table 11 gives the total number of subjects of each sex, the average annoyance score for each sex, the probable error of each average, and the standard deviation of each distribution.

TABLE 11

Distribution of Mean Annoyance Scores for Individual Subjects.

	Males	Females	Both Sexes
N	272	353	625
Av	15.4±.2	17.7±.1	16.7±.1
S.D.	4.5	3.8	4.3

The females are more annoyable than the males, but the males are more variable than the females. The average annoyance score for males is 15.4±.2, and the same score for females is 17.7±.1. The highly reliable difference in annoyance between the sexes is 2.3±.2. The average annoyance score for all of the subjects of both sexes is 16.7±.1. This figure is proportionately influenced by the greater number of female subjects. The

[3] J. A. McGeoch and P. L. Whitely, The reliability of the Pressey X-O Tests for Investigating the Emotions, *Ped. Sem.*, 1927, **34**, 255–270. See also L. A. Thompson and H. H. Remmers, Some observations concerning the reliability of the Pressey X–O test, *J. Appl. Psychol.*, 1928, **12**, 477–494.

TABLE 12

Annoyance and Height: Ages 18 and Above.

	Men			Women			Men and Women		
	Short (5′ 6″ and Below)	Medium (5′ 7″ – 5′-10″)	Tall (5′11″ and Above)	Short (5′1″ and Below)	Medium (5′2″–5′-6″)	Tall (5′7″ and Above)	Short	Medium	Tall
N	48	115	48	41	216	45	89	331	93
Av	16.2±.4	15.7±.3	14.4±.4	17.4±.4	17.7±.2	17.0±.4	16.8±.3	17.0±.2	15.7±.3
S.D	4.2	4.7	4.1	3.9	3.7	4.1	4.1	4.1	4.3

range of the mean annoyance scores, which is not shown in the table, is from 4 to 27.[4]

Annoyance and Height: Ages 18 and Above. In Table 12 a comparison is made between annoyance and height. Only the results from the subjects who were 18 years of age and above were used. The subjects of each sex were divided into the three groups, short, medium, and tall, in such a way that there would be a reasonable number in the two extreme groups.

The figures suggest that short men are more annoyable than tall men, the average scores being 16.2 ± .4 and 14.4 ± .4 respectively, with a difference of 1.8 ± .6. The differences between the short, medium, and tall women are not reliable. When the mean annoyance scores for men and women are combined, it seems that tall people are less annoyed than medium or short people, the difference being 1.2 ± .4.

Annoyance and Weight: Ages 18 and Above. The construction of Table 13 is similar to the preceding Table 12.

Heavy men are less annoyed than men of medium weight, the difference being 2.1 ± .5; but heavy women show a slight tendency to be more annoyed than women of medium weight, the difference, however, being only .5 ± .3.

Annoyance and the Thin and Fat: Ages 18 and Above. In Table 14 the subjects of each sex were arranged into the 4 groups: thin, slightly under weight, slightly overweight, and fat in such a way that there would be a reasonable number in each group. The regression of weight on height was used, and the figures were taken from the tables compiled by the Association of Life Insurance Medical Directors and the Actuarial Society of America.

The average scores suggest that annoyance remains approximately the same for thin men and men slightly under weight, and

[4] In his interesting dissertation on anger and the methods of curing it, Machiavelli claimed that anger was stronger in women than in men, and stronger also in the old, sick, and unhappy, and that it came often to the miserable and poor. He said that the simpler the mode of living and the more rustic the environment, the less the probability of becoming angry. (N. Machiavelli, *Dell' ira, e de' modi di curarla,* 1504. I wish to thank Mr. Michael Joseph Gerbasi for his favor in translating this reference.)

TABLE 13

Annoyance and Weight: Ages 18 and Above.

	Men			Women			Men and Women		
	Light (Below 140 lbs.)	Medium (140-169 lbs.)	Heavy (170 lbs. and Above)	Light (Below 120 lbs.)	Medium (120-149 lbs.)	Heavy (150 lbs. and Above)	Light	Medium	Heavy
N	39	118	56	71	150	81	110	268	137
Av	15.5±.4	16.3±.3	14.2±.4	17.6±.3	17.4±.2	17.9±.2	16.9±.2	16.9±.2	16.4±.3
S.D	4.0	4.3	4.8	3.7	4.0	3.3	3.9	4.2	4.4

also for fat men and men slightly overweight. However, thin men and men slightly under weight combined seem to be more annoyable than fat men and men slightly overweight combined, the difference being about 1.1 ± .4.

The scores are approximately the same for women who are thin, slightly under weight, and slightly overweight. Fat women,

TABLE 14

Annoyance and the Thin and Fat: Ages 18 and Above.

		Thin (—10% and Below)	Slightly Under Weight (—10% to 0)	Slightly Over-weight (0 to + 10%)	Fat (+10% and above)
Men	N.	42	77	59	34
	Av.	15.9±.4	16.2±.3	14.9±.5	15.1±.5
	S.D.	4.1	4.2	5.2	4.0
Women	N.	67	92	90	53
	Av.	17.5±.3	17.4±.3	17.6±.3	18.1±.3
	S.D.	3.5	4.3	3.6	3.4
Men and Women	N.	109	169	149	87
	Av.	16.9±.2	16.9±.2	16.5±.2	16.9±.3
	S.D.	3.8	4.3	4.5	3.9

TABLE 15

Annoyance and Physical Health.

		Poor	Fair	Good	Practically Perfect
Males	N.	.....	42	139	91
	Av.	.....	14.9±.4	15.7±.3	15.2±.3
	S.D.	.....	4.2	4.6	4.4
Females	N.	12	65	171	105
	Av.	18.5±.6	18.0±.3	17.7±.2	17.5±.3
	S.D.	3.2	3.4	3.8	4.1
Both Sexes	N.	.....	107	310	196
	Av.	.....	16.8±.3	16.8±.2	16.4±.2
	S.D.	.....	4.0	4.3	4.4

however, seem to be more annoyed than women in the 3 other groups, the difference being about .6 ± .3.

Annoyance and Physical Health. Table 15 shows the relation between annoyance and physical health.

In the case of the female subjects, it seems that the poorer the health the more the annoyance, and the poorer the health the less the variability; but these differences are not reliable. Men who have good health seem to be a little more annoyable than those whose health is only fair or practically perfect. Stratton found that those people who had been subject to disease and those who had had a greater range of diseases were more irascible than those who had had fewer diseases.[5]

Annoyance and the Single and Married: Ages 18 and Above. Table 16 shows the relation between annoyance and single and married people of both sexes, before and after the age of 30.

TABLE 16

Annoyance and the Single and Married: Ages 18 and Above.

		Single		Married	
		Before 30	After 30	Before 30	After 30
Men	N.	63	19	13	111
	Av.	16.2±.3	15.2±.6	15.1±.8	15.2±.3
	S.D.	3.9	4.2	4.2	4.8
Women	N.	74	43	21	139
	Av.	17.8±.3	17.2±.4	17.6 ±.6	17.6±.2
	S.D.	3.5	4.3	4.1	3.6
Men and Women	N.	137	62	34	250
	Av.	17.1±.2	16.6±.4	16.6±.5	16.5±.2
	S.D.	3.8	4.4	4.3	4.3

Single men below 30 seem to be more annoyed than the 3 other groups of men, the difference being about 1.0 ± .4. Single women above 30 seem to be less annoyed than the 3 other groups of women, but the difference of about .4 ± .4 is not reliable.

[5] G. M. Stratton, **64**; also G. M. Stratton, **65**.

Annoyance and Number of Years Married: Ages 18 and Above. Table 17 shows the average annoyance of people who have been married less than 10 years, between 10 and 25 years, and more than 25 years.

In the case of both men and women, those who have been married more than 25 years are more annoyable than those who have

TABLE 17

Annoyance and Number of Years Married: Ages 18 and Above.

		Less than 10 years	10-25 years	More than 25 years
Men	N.	36	45	43
	Av.	14.6±.5	14.9±.5	15.9±.5
	S.D.	4.2	4.7	5.0
Women	N.	47	57	54
	Av.	17.3±.4	17.1±.3	18.2±.3
	S.D.	3.8	3.5	3.5
Men and Women	N.	83	102	97
	Av.	16.1±.3	16.1±.3	17.2±.3
	S.D.	4.2	4.2	4.4

been married less than 25 years, the difference for both sexes combined being about 1.1 ± .4.

Annoyance of Married People and Number of Children: Ages 18 and Above. Table 18 shows the annoyance of married people who have no children, 1 child, 2 children, 3 children, or more than 3 children.

Married men who have fewer than 3 children seem to be less annoyed than those who have 3 or more children, the difference being about 1.2 ± .6. Married women who have no children seem to be less annoyed than those who have 1 or more, the difference being approximately 1.0 ± .5.

Annoyance and Formal Education: Ages 20 to 60. Table 19 shows the relation between annoyance and the amount of formal education. The subjects have been divided into 5 groups for practical purposes of comparison.

TABLE 18

Annoyance of Married People and Number of Children: Ages 18 and Above.

		None	One	Two	Three	More than three
Men....	N.....	25	29	32	19	19
	Av.....	15.0±.4	15.0±.6	14.4±.6	16.3±.6	15.7±.8
	S.D.....	3.2	5.2	4.9	4.1	5.3
Women..	N.....	35	36	40	17	30
	Av.....	16.7±.4	18.1±.3	18.0±.4	16.8±.5	17.7±.5
	S.D.....	3.8	3.1	3.5	3.3	3.9
Men.... and Women..	N.....	60	65	72	36	49
	Av.....	16.0±.3	16.7±.4	16.4±.4	16.6±.4	16.9±.4
	S.D.....	3.7	4.4	4.6	3.8	4.6

Those subjects with a grammar school, high school, and special education are annoyed to almost the same degree. Those with a college education are less annoyed than those who have only been to grammar school, high school, or special school, the difference being about $1.6 \pm .3$. Those with an education higher than college are much less annoyed than those with a grammar school, high school, or special education, the difference being about $3.3 \pm .4$. Those who have been beyond the college are less annoyed than those who have only been to college, the difference being $1.7 \pm .5$. The annoyance decreases as the education increases.

TABLE 19

Annoyance and Formal Education: Ages 20 to 60.

	Grammar School	High School	Special (Normal, Business, Music School, etc.)	College	Higher than College
N.....	102	116	68	96	45
Av.....	17.2±.3	17.5±.2	17.7±.3	15.9±.3	14.2±.4
S.D.....	4.1	3.8	3.6	4.2	3.9

The above conclusion is related to the studies made by Kornhauser, Stratton, and Morrison; and any differences in the results seem to be adequately explained by the different conditions of the experiments. Kornhauser (29) studied the relation between the academic standing of 110 freshmen and their reactions to 164 general likes and dislikes, such as progressive people, popular songs, tennis, wars, Englishmen, etc. The correlation between the results of the questionnaire and academic performance was small and unreliable. The following items were clearly disliked rather than liked: absent-minded people, students who bluff, students who cheat, jealous people, conceited people, immoral people, people who talk about themselves, and strikes. Stratton (62) found a correlation of —.102 ± .016 between anger and academic grades. He states that, " It is conceivable, and I believe it probable, that a greater readiness to be irritated or fearful is a direct impediment to scholarly achievement." He goes on to say that, " Those who are the readier to be angry or afraid have probably a smaller store of habitually available energy to start with." Morrison (41) made a study of the *outward expression* of anger and other emotions in persons of defective intelligence. She states that the " Expression of anger is very frequent in all grades of mental defect, except in that of the lowest idiots. A high positive correlation with intelligence is found, the coefficient being about .65."

Annoyance and Occupation: Ages 18 and Above. Table 20 shows the average annoyance of individuals engaged in 8 different occupations grouped for practical purposes of comparison. The 8 occupations may be arranged in the following 4 groups in descending order of annoyance.

Group 1. Housewives (Av. = 17.6), Clerical Workers (17.8), and Unskilled Laborers (17.9). The average score of the individuals in these 3 occupations is 17.7 ± .1.

Group 2. Business Men or Women (16.7) and Skilled Laborers (16.7). The average score for these subjects combined is 16.7 ± .2.

Group 3. Students (16.1) and Farmers (16.1). The average score for these subjects is 16.1 ± .4.

TABLE 20

Annoyance and Occupation: Ages 18 and Above.

	Unskilled Laborer	Skilled Laborer	Farmer	Clerical Worker	Housewife	Business Man or Woman	Student	Professional Man or Woman
N	24	43	12	38	139	82	63	96
Av.	17.9±.5	16.7±.4	16.1±.8	17.8±.4	17.6±.2	16.7±.3	16.1±.3	15.5±.3
S.D.	3.5	4.1	3.9	4.0	3.7	3.8	4.0	4.7

Group 4. Professional Men or Women, for whom the average is 15.5 ± .3.

The Housewife-Clerical-Unskilled group is more annoyable than the Business-Skilled group (Diff. = 1.0 ± .2) and the Student-Farmer group (Diff. = 1.6 ± .4) and the Professional

TABLE 21

Annoyance and Residence: Ages 20 to 60.

	In Rochester, N. Y.	In N. Y., Exclusive of Rochester	Outside of N. Y. State
N	258	127	42
Av	16.6±.2	16.8±.2	17.8±.4
S.D.	4.1	4.1	4.1

group (Diff. = 2.2 ± .3). The Business-Skilled group is more annoyable than the Professional group (Diff. = 1.2 ± .4).

Annoyance and Residence: Ages 20 to 60. Table 21 shows that the subjects who were living in Rochester, N. Y., and in New York State outside of Rochester were annoyed to approximately the same degree. Those who were living outside of New York State were more annoyed than those living in Rochester (Diff. = 1.2 ± .4), and also more annoyed than those living in New York State outside of Rochester (Diff. = 1.0 ± .4).

Correlations between Relatives for Annoyance. In Table 22 we have given the correlations between all of the subjects who were known to be related.

All of the correlations except one are positive, but most of the individual correlations are unreliable. All of the correlations in the table above .35 are very questionable; but the data justify the conclusion that there is a small positive correlation between near relatives for annoyance.

General Nature of the Results Based on Scores for the Subjects. The results given above show that the annoyance differences are *small* for the two sexes, for people of different heights and weights, for individuals with wide differences in physical

health, for the single and married, for those with different amounts of education, and those engaged in different occupations. The large amount of overlapping between the groups compared is much more significant than are the relatively small differences between the average annoyance scores of some of the groups.

TABLE 22

Correlations Between Relatives for Annoyance.

Relatives	N	$r \pm P.E._r$
Husband–Wife	52	$+.34 \pm .08$
Father–Son	25	$+.32 \pm .12$
Father–Daughter	12	$+.69 \pm .10$(?)
Mother–Son	27	$-.01 \pm .13$
Mother–Daughter	26	$+.35 \pm .12$
Brother–Sister	26	$+.17 \pm .13$
Brother–Brother	6	$+.92 \pm .04$(?)
Sister–Sister	18	$+.39 \pm .13$(?)
More Distant Relatives	11	$+.59 \pm .13$(?)

If the average tendencies are considered, women are more annoyable than men; but it is a much more important fact that many men are more annoyable than many women. Our results show that many different kinds of people may be very annoyable, and also that many different kinds of people can show a low degree of annoyance.

The annoyance differences between most of the groups of subjects are much smaller and much less reliable than the differences between many of the mean and average scores for individual annoyances which have already been described in connection with Table 4. This is partly due to the fact that the average score for a single annoyance is based on the grades of either 625 or 378 subjects, whereas the average score for a single subject is based on a maximum of 239 grades which this subject gave for

the annoyances in the A-List. The average of the grades of a group of people for a single annoyance is much more reliable than the average of a single individual's grades for a group of annoyances. The average score for an individual subject is much less reliable and more variable than the average score for a single annoyance.

Some of the results described in this section are comparable with those obtained by Pressey (49), who has done some interesting work on tests to be used in investigating the emotions. In the first Pressey X-O Test, the following words were found to be relatively unpleasant: disgust, divorce, spit, rotting, insult, street-walker, cruel, dirty, sewer, drunk, stink, filthy, suck, illegitimate, vomit, cheat, slash, kill, sin, assault, abortion, pus, pox, disgrace, and indecent. In Test III of the Pressey X-O Tests, the following words were found to be related to things and activities which the subjects considered wrong, and for which they thought a person should be blamed: swearing, hate, ignorance, careless, bad-mannered, snob, prostitute, lynching, smutty, thoughtless, divorce, illegitimate, stupid, immodest, indecent, chewing, stingy, street-walker, dope-fiend, strike, broker, quitter, gossip, nagging, and brutal. The results of Test IV showed that many people worry over, feel nervous about, or dread the following matters: self-consciousness, clothes, money, religion, sin, accidents, insult, God, blues, unfairness, depression, loneliness, temper, business, syphilis, disease, forgetfulness, worry, fault-finding, medicine, tuberculosis, nervousness, habits, teacher, and awkwardness.

CHAPTER III

PRINCIPLES OF EXPLANATION

Section 1. Introduction

The results of the last two chapters have been described in the form of an experimental report, with comparatively little discussion and interpretation. In Chapter IV on "The Nature of Common Annoyances" there is a detailed discussion of those annoyances in Table 4 which are preceded by a star. In the case of many of the annoyances there is some reference to the mean scores for the two sexes and for different ages, the origin of the annoyance, its relation to other psychological activities, and its rôle in society. In Chapter IV repeated use is made of certain principles of explanation which contribute to the understanding of the annoyances. These principles of explanation are described in the present chapter. The detailed discussion of the results for a number of individual annoyances will be found in the next chapter; the present chapter deals with general principles and serves as an introduction to the more detailed discussion and analysis that is to follow.

In the two preceding chapters the method used has been largely one of description. Description is generally more straightforward and satisfactory than explanation, but the latter may also be important in certain cases. The large number of interesting and important results obtained in our study call for some kind of interpretation and explanation. It is to be expected, however, that some of the explanations and interpretations in Chapters III and IV will be of a more theoretical and tentative nature than the descriptive material in Chapters I and II.

The principles of explanation which are frequently referred to briefly in Chapter IV are described and discussed in the following section. We have arrived at these principles after a

detailed study of the psychological factors involved in the individual annoyances themselves, and the method of approach has been largely inductive.

Section 2. Principles of Explanation

1. *Unpleasant Association.* An annoyance, aversion, or irritation may be regarded as a certain kind of response or experience which can be called out by appropriate stimulation, but the word annoyance may also be used to refer to the annoying stimulus itself. Both a stimulus and a response are always involved in the total situation, and the term annoyance is therefore a convenient one to use.

Many of the statements of annoyances describe stimuli or situations which have been *associated with unpleasant or painful experiences in the past.* The object or event described in the statement of the annoyance now serves as a stimulus and again calls out a similar unpleasant response. For example, if one has been nauseated and has vomited several times on former occasions, being near a person who is vomiting (annoyance No. 61) may now be very unpleasant partly as a result of its unpleasant associations. Seeing an intoxicated man (annoyance No. 120) may now be very annoying or even disgusting because of what a person has read, or on account of what has been told him, or because he has had a very unpleasant experience with an intoxicated man. It may be annoying to see a person taking unnecessary chances in driving an automobile (No. 11) and to hear a mosquito buzzing near-by (317) partly because of the known dangers and because of past experiences—in other words, partly on account of the unpleasant associations.

If one has had a very strong aversion or disgust for a person, certain associations may have been formed so that one may now dislike another person who has some characteristics in common with the individual who formerly aroused the disgust. If, for example, an individual has had a strong aversion for a person with traits A, B, C, D, E, and F, he may now dislike another who has only trait A. A person may have despised another individual who had false teeth; and although seeing or hearing the

obviously false teeth of a person (503) was not annoying originally, it may be annoying now because it is consciously or unconsciously connected with an unpleasant memory.[1]

One of the simplest forms of learning is called the *conditioned response*. To illustrate it let us suppose that stimulus A calls out response A′, that stimulus B calls out response B′, and stimulus C calls out response C′, etc. Then if bonds A-A′ and B-B′ are active together in the same person on several occasions, stimulus A may later evoke B′ in addition to A′, and stimulus B may later evoke A′ in addition to B′. If the three bonds A-A′, B-B′, and C-C′ are active simultaneously on several occasions, any one of the three stimuli may later evoke all three or any two of the responses. This form of learning is known as "conditioning," and the stimuli or responses which have acquired new connections are said to have been "conditioned." If stimulus A and response B′ are connected by this process, A is said to be a conditioned stimulus and B′ is said to be a conditioned response. In motor acts and the highly intellectual processes a large number of repetitions of the whole pattern situation may be necessary for conditioning, and the connections which are formed may be very weak. In the feelings and emotions, however, a single repetition may be sufficient to establish a strong connection, and this connection may be consciously or unconsciously remembered for an indefinite period of time. It frequently happens that one is at first only mildly annoyed by an object or event, but that some intensely unpleasant emotional experience is introduced into the situation. By the conditioned response mechanism, the object or event may be strongly connected with the unpleasant emotional experience, and may later become a very strong annoyance with an emotional coloring.[2]

The importance of the conditioning process in every-day life is not always readily appreciated because the circumstances sur-

[1] Ribot has given a good discussion of antipathy, although he placed too much emphasis on native factors. (T. A. Ribot, *Problèmes de psychologie affective*, 1916, pp. 83–125.)

[2] A systematic treatment of the objective phases of conditioned fear, rage and love responses is given by J. B. Watson in one of his best articles, A systematic outline of the emotions, *Psychol. Rev.*, 1919, **26**, 165–196.

rounding the original emotional experience may be forgotten. People are very commonly annoyed or afraid in certain situations although they cannot recall any of the facts connected with the original learning of the annoyance or the fear. The conclusion of many earlier writers that *most* of these fears and annoyances are inherited is not justified. As an illustration of the conditioning of a fear response, we may quote the following case from Ribot. " Mosso asked a soldier, aged seventy, what he had been most afraid of in his life, and the man's reply was, ' I have been face to face with death in many battles; but I am never so frightened as when I come across a lonely chapel in a remote part of the mountains; because, when quite a child, I once saw in such a place the corpse of a murdered man, and a maidservant wished to shut me up with it as a punishment.' " Ribot goes on to say, " Supposing the conscious recollection to be gradually effaced with years, the impression might well remain indelible, though latent, becoming active under given circumstances. Is it rash to say that there are many cases of this kind, with this difference, that the traces leading back to the original cause have vanished? " [3]

It sometimes happens that a particular pattern of behavior, manner of dress, or feature of personal appearance is or is thought to be characteristic of a *disliked type of person.* One may now become annoyed by such a feature regardless of whether he is aware of the nature and cause of the unpleasant association or not. If one has had a strong aversion for people who behaved as if they were preoccupied with such a subject as sex, he may now become annoyed if an individual refers to a sex subject in a conversation (No. 218), although the person may seem to be attractive and pleasing in other respects. One may have disliked the people he knew who had very poor table manners, so that poor table manners may now be associated with a disliked type of person.

There are several special subjects and things that are unpleasant to a large number of people as a result of past associations. Some of the most outstanding of these are *sex, sin, dirt,* and *germs.* In the minds of women especially, *sex* is associated with immor-

[3] T. A. Ribot, **52**, p. 216.

ality, brutality, misery, venereal disease, and pain. It is always a dangerous subject for discussion especially in a puritanical country. Many of those suffering from psychoneuroses and psychoses are at the same time abnormal and peculiar in the matter of sex; but the peculiarities of sex can be results as well as causes of the abnormal mental conditions.

Sin is associated with unpleasant childhood and adolescent struggles over moral and religious problems, with unsuccessful attempts to free one's self from the sinful or supposedly sinful modes of behavior, and with feelings of shame, personal depravity, and inferiority. The concept of sin is particularly important in some deluded and neurotic individuals. Melancholic and depressed patients may greatly exaggerate the shameful nature of their thoughts and acts and sometimes think that they have committed what they somewhat vaguely describe as the "unpardonable sin."

Dirt is associated with carelessness in personal appearance, with unsanitary living conditions, and with the soiled, spotted, and unclean characters of people. Most dirt, however, is not harmful in itself. Cleanliness is one of the greatest burdens of the present civilization, and high pressure methods are used to make all people conform to the exacting standards. People who are suffering from an inner feeling of guilt or shame may have a morbid fear of dirt (misophobia); and they may try to present a spotless front to themselves and to the world. Removing dirt from the body may be symbolical of freeing the personality from sin, as in the case of Lady Macbeth who kept on washing her hands in trying to remove the guilt of killing the king.

Germs are associated with contamination, illness, and disease. Most germs actually die on brief exposure, and the great majority of them are not at all harmful. The popular literature on medicine, the quack doctors, and the patent medicine advertisements have combined to exaggerate the importance of bacteria as causes of disease, and as a result many people live in morbid fear of infection. It not infrequently happens that a malady is diagnosed as an "infection" when the actual cause is unknown.

These matters of sex, sin, dirt, and germs exert an important

and peculiar influence on our dislikes and likes. Purity leagues and many other social agencies misrepresent and exaggerate the evils of sex. Most of the orthodox religions paint such a dark picture of sin that it is often regarded as a gruesome and morbid subject. The strongest support for the war on dirt has come from the commercial enterprises which advertise and sell various cleansing agencies. Business enterprise and the quack medical literature have fostered an exaggerated fear of the invisible microbe.

There are certain other topics that are unpleasant to a large number of people as a result of their past associations, such as *illness and disease; quarreling and fighting; economic poverty; problems related to the relative rights and duties of men and women; intoxicants; and religion.* The unpleasant past experiences which are related to these subjects and behavior patterns are sometimes dismissed or excluded from conscious memory and live on only in the unconscious; but various stimuli and situations are still able to arouse the old feelings of annoyance and aversion. It is a common experience to become vexed or exasperated over a certain subject without having a clear understanding of the basic psychological factors. It would be expected therefore that the average person would not completely realize the importance of this principle of unpleasant association in the motivation of conduct.

2. *Interference with Pleasant Activity.* If an infant's arms are held firmly near his sides, a natural response of anger may result; and it has been found that anger can be produced by *hampering the normal movements* of almost any person or animal. This is one of the few situations natively connected with the emotion of anger. The physical machinery in anger is partly inherited, but what we shall become angry about is almost entirely a matter of learning and association.

No anger is produced when one *interferes with the unpleasant or painful activity* of a person; but this emotion will often result when a *pleasant and satisfying activity is hampered.* If an infant is deriving pleasure from his bodily condition or posture, interference with this state may produce anger. Interference with a

strong natural tendency that affords pleasure is very likely to produce anger; and this response is common when the child's pleasure from eating or playing is interfered with.

The same principle concerning restricted bodily activity also applies to the behavior of adults, but there are few clear illustrations of these behavior patterns in our list of annoyances. In the following examples it is possible that the annoyance is partly caused by hampering the normal movements of the individual: A person in a street car not giving you as much space as he reasonably could (180); being pushed when in a crowd (186); and being held very close by your dancing partner (56). The last annoyance, especially, may be complicated by other factors.

Anger not only results when a pleasant "bodily" activity is hampered but also when a *pleasant "mental" activity is interfered with.* Distractions may prove annoying when one is deriving pleasure from working on a problem, or while reading, looking at a moving picture performance, listening to music, or trying to go to sleep. Sometimes the pleasant activity that is interfered with has the nature of a *mental set or attitude.* A person may derive satisfaction from a certain belief or conviction, and be irritated when it seems that he is in danger of being convinced that his views are not correct. This would be even more annoying if being convinced against his will should in some way disparage the individual's intelligence, personality, or social position.[4]

3. *Opposing Ego Tendency.* It seems justifiable to assume that all people have a natural desire to be superior, whether they show it on all occasions or not. People are displeased when they do not excel in intellectual pursuits, and when they do not reach a secure economic and social position, and do not become influential in their group.[5] Some people are much more frank about admitting these ambitious desires than others. The urge is sometimes called the "will to power," but "ego tendency" is perhaps an equally felicitous expression. Anything that reflects unfavor-

[4] In connection with his study of feelings and emotions in nine subjects, Flügel (**18**) conjectures that the most frequent occasions for anger are various kinds of interference with actual or desired activities.

[5] A variation of this thesis is discussed by F. W. Nietzsche in *Also sprach Zarathustra,* 1882–85.

ably on one's personality is unpleasant. Being laughed at (48), someone being sarcastic (49), a person correcting your mis-plays in a card game (97), and a person criticizing your religion (198), are examples of what we have in mind.

During the winter of 1893–94, Caroline Miles (39) asked 71 Wellesley girls and 29 women members of the faculty to mention several concrete things that had made them angry or mad. No time of life was mentioned in the instructions, and in some cases the instances of anger extended back to childhood. The following tendencies were noted in the 215 single instances of anger. Seventy-eight were the result of injuries to a sense of personal dignity; 73 were caused by a sense of injustice; 33 were arbitrary compulsions; 25 were described as physical annoyances; and 6 were disappointments. The author states that, " The small number of cases in which the anger was altruistic, testifies to a healthy egoism; we may be indignant at injuries to others, but our feeling rarely rises to anger unless others stand near enough to us to be covered by the *égoïsme à deux* by which a certain Frenchman has described love."

On the basis of his interesting study of anger in several subjects, Richardson says that it is sometimes " not what is done or said, so much as it is the attitude of the person, that is so offensive. A too positive and aggressive action, a too great display of wisdom, a too familiar or condescending demeanor, may be the essential element in the stimulus to anger. The following phrases are noted by the different subjects as being an important part of the situation stimulating anger of the type now being treated. ' I resented his too dignified air more than anything else.' ' What angered me most was his condescending attitude, as if he knew it all.' ' He acted too wise and I was aware he was trying to lord it over us. That was the most offensive part.' ' He sat and stared at me as if he thought I didn't know what I was talking about.' ' He took on a wise air implying that he had already passed through the stage in which I now was.' ' It was not his statement so much as it was his rather spiteful attitude that angered me.' ' It was not what he said. It was his haughty air

and little condescending laugh in dismissing the matter that rang in my ears.' " [6]

Gates (19) made a valuable study of the anger responses of 51 women students. They reported 145 cases of anger, which occurred frequently when the subjects were tired. They mentioned thwarted self-assertion as the most frequent cause of anger, with interrupted activity second. In describing these results, Gates writes that, " The concrete causes of anger given by the subjects included unjust accusations, insulting or sarcastic remarks, contradictions, criticisms or scoldings, unwelcome advice, others ' knew too much,' ' being bossed ' by parents or friends, being teased, work left for subject to do, being kept waiting by friends, ' not invited to the party,' ' being shoved,' stepped on, hat pushed off, seat taken, the sight of others being rude or unjust, disobedience of children, mother, sister or friend refused request, spilling the ink, being locked out, wrong number, locker, radio or typewriter wouldn't work, umbrella, fountain pen or money lost, clothes injured, glasses or watch broken, hair wouldn't stay up, lights went out, fumbled in dressing or sewing, dog refused to obey, elevator or bus slow, study or sleep interrupted, store not open, physical pain and thwarted hunger."

If a person has an inner feeling of inferiority or is obviously deficient in some respect, he may develop an exaggerated ego tendency as a *defense mechanism* against the conscious realization of these unpleasant facts. Delusions of grandeur appear in some abnormal conditions, such as paranoia and paresis, but they are also found in a milder and less objectionable form in otherwise normal people. If a person is obviously inferior in one respect, he may attempt to compensate by trying to be superior in other lines. It has been said that much of the best creative work is motivated by this mechanism. It is present in all people to a degree, and in some cases it takes the form of an abnormal *over-compensation* in which the basic psychology of the unhappy person is more clearly understood by other people than by himself.

A feeling of inferiority frequently leads to day-dreaming and bluffing, especially when the person is oversensitive and timid.

[6] R. F. Richardson, 53, pp. 21–22.

In discussing the relation between anger and fear, Stratton (62) states that, " Both anger and fear are defense-reactions, aroused when some desire of ours is felt to be endangered and when our habitual and calm reactions do not appear adequate to avert the danger. Not only are the same fundamental desires at the back of both of these emotions—the desires for free movement, possessions, reputation, and much else, both for oneself and for others to whom one is attached—but many of the impulses which enter into the one emotion enter into the other also."

It is not necessary for a person to be told to his face that he is inferior. If *A* tells *B* how superior he himself is, the result comes to almost the same thing. *B* will probably assume that there was a personal reference, and his ego becomes hedged about and cramped. If *A* brags about himself (84) and his ancestors (83), *B* will probably think about himself and his ancestors, and there is a strong probability that an unpleasant feeling of inferiority will result.

It is also *not necessary for A to tell B how superior he himself is—A* may simply behave *as if he feels superior.* If *A* behaves as if he thinks he knows it all (85), *B,* may begin to wonder how much he knows, and his attempt to preserve his self-esteem under these circumstances may be very trying. If such an enemy to social tranquillity constantly maintains a self-assured confidence in his own abilities, people may soon begin to believe in his abilities merely because of the repeated stimulation. They will probably make an inventory of their own abilities, and a certain amount of unpleasant strain and tension is likely to result. If the people one is associated with talk in an unnecessarily loud voice (14), order him to do various things (37), monopolize the conversation (256), and interrupt him while he is talking (263), he may soon develop a feeling of inferiority. Social relationships are very fatiguing and enervating to a person if his companions are continually taking an attitude of superiority. The average individual does not always think of the fact that a blatantly ascendant attitude is generally an indication that the person suffers from an inner lack of assurance and strength. James McCosh (35, p. 13) said that, " The best liked people are those whose whole manner and

style of remark is a sort of flattery to those they meet," and " He is likely to be a favorite in private and in public, to be in fact the popular man (more so than a great and good man, who may rather excite envy, as interfering with our inordinate self-esteem), whose manner and style of address are such that those whom he meets go away better pleased with themselves." (35, p. 228)

Close relatives living together may grate on each other's nerves to such an extent that it may be desirable for some of them to live in different houses or even in widely separated parts of the country. It is frequently better to separate even though the warfare in the home has not reached the point where it is carried on with heavy artillery.

A comical situation may result when two acquaintances meet on the street for a supposedly pleasant conversation. Each takes an ascendant attitude, brags about himself or his children with whom he identifies himself, and the two people then go on their way very much annoyed and irritated. A whole morning may be spoiled in this way by a ten-minute conversation. The contests of certain people at social functions may be very taxing when each person tries to outclass all of the others by his appearance and behavior. *A* tries to discourse with more wisdom than the others; *B* attempts to display a greater familiarity with current events, especially those happenings about which no one else is concerned; and *C* wants to be the most popular one in the group by his gracious manner and pleasing dress. Nearly all of them may be definitely annoying and irritating to each other. Many people go to teas and parties with the conscious purpose of trying to outdo the others on as many counts as possible. After a season of these social tournaments some people have to go away to a sanitarium to ward off a nervous breakdown. The expressions of fatigue, boredom, and anxiety on the faces of some society people bear mute testimony to the strenuous lives they are leading. The psychiatrists have long stressed the importance of social encounters as a cause of mental disorders.

The situation in society is similar to Schopenhauer's illustration of the freezing porcupines, which he describes as follows: "A number of porcupines huddled together for warmth on a cold

day in winter; but, as they began to prick one another with their quills, they were obliged to disperse. However the cold drove them together again, when just the same thing happened. At last, after many turns of huddling and dispersing, they discovered that they would be best off by remaining at a little distance from one another. In the same way the need of society drives the human porcupines together, only to be mutually repelled by the many prickly and disagreeable qualities of their nature." [7] This illustration is quite appropriate, even if the natural gregariousness and pure love of sociability can be seriously questioned in many cases.

Most people are fairly sensitive in regard to their failures and deficiencies, and many situations in every-day life are annoying because they *remind them* of these unpleasant matters. Perhaps no one tells a person that he is inferior; his companions may not go out of their way to assume a visible attitude of superiority, and they may not even think that he is inferior, but the unpleasant subject may be forcibly brought home to him just the same. A woman wearing an excessive amount of jewelry (421) may remind another woman of her own inferior economic condition; and a woman applying cosmetics in public (104) may occasionally remind another of her ordinary personal appearance. In some cases a person's companions may not pay any attention to him simply because he does not attract their attention, and this may be more exasperating than if they had openly criticized him or disagreed with him. When one's *self-consciousness* is increased, he becomes more susceptible to the feeling of inferiority, and there is a tendency for such a person to think about his deficiencies in the matter under consideration.

Very sensitive people sometimes assume the existence of a derogatory personal reference in what was said or done when none was actually intended. A person in conversation with *A* may not pay attention to what he is saying (260), not because he considers *A*'s remarks unimportant or uninteresting, but because he is momentarily abstracted by a matter that is personal to him. A person in the same automobile with *A* may behave in a very nervous manner (10) because he has been previously conditioned

[7] T. Bailey Saunders' translation of Schopenhauer's *Essays*, p. 455.

to automobiles by a serious accident, without meaning to insinuate that *A*'s driving is poor. A salesman may try to force a person to buy something (77) merely because he is anxious to make the sale, and not because he underrates the person's intelligence and thinks he is dull witted. *A* may become annoyed because a person is staring at him (87), but although the person's eyes are turned in his direction he may not be thinking about him at all. One may fancy that he has been snubbed (248) on the street, and the day may be partly spoiled; but the acquaintance may still feel quite cordial and friendly, the explanation of his behavior lying in the simple fact that he is near-sighted. A man may expectorate (271) when passing on the street without intending it as a personal affront. He may expectorate because he is chewing tobacco. This mechanism in which a person assumes a personal reference when none was intended is called *introjection.* It is particularly prominent in involutional melancholia and the early delusions of reference in paranoia; but all normal people are at times subject to it in some degree.

Seneca gave an extended discussion of many of the same annoyances and irritations with which we are here concerned, in one of his Moral Essays, *On Anger,* written sometime between 49 and 54 A.D. He was primarily interested in " how we may avoid falling into anger, . . . how we may free ourselves from it, and . . . how we may curb an angry man." [8] Seneca mentions an overconfident demeanor, a loud voice, boldness of speech, foppishness, a pretentious show, people coughing or sneezing, negligence in chasing a fly away, a dog hanging around, cruel treatment of animals, harsh treatment of children, becoming annoyed by irresponsible people, things, etc. He says that credulity is a common cause of much anger and mischief, and that suspicion and surmise should be banished from the mind. A person may become annoyed when he thinks: " That man did not give me a civil greeting; . . . that one broke off the conversation abruptly; . . . that one seemed to avoid seeing me." (57, p. 217) It is an interesting and important fact that the large

[8] John W. Basore's English translation of Seneca's essay on *Anger,* 1928, p. 265 ff.

majority of these annoyances have not changed after a lapse of many centuries.

4. *Identification.* In this mechanism one puts himself in the place of another person and in a measure lives his life for the time being. If the person one is thinking about is in pain, is depressed, uncomfortable, or embarrassed, one may put himself in his place, or *identify one's self with the person,* and experience some of his unpleasant feelings. This mechanism varies greatly in different individuals; but most normal people have some of the related qualities of sympathy and humanity. We sympathize very strongly with those to whom we are affectionately attached, and hardly at all with the people we dislike. Our sympathies are more readily evoked by experiences that are very similar to our own. Our ability to imagine ourselves in a situation or to sympathize with a person depends upon our past experience.

If an inexperienced speaker forgets the speech he has tried to memorize, and shows that he is much embarrassed or in pain on a public occasion, the individuals in the audience commonly experience a strongly unpleasant feeling of embarrassment themselves. They identify themselves with the distressed speaker, and experience some of his unpleasant feelings. If the awkward speaker is not at all embarrassed, however, the members of the audience will experience no discomfort. Associating with a very self-conscious person (215) is generally trying because he is so frequently uncomfortable. An individual is hardly human if he does not put himself in the place of an animal that is being cruelly treated by a person (290), or a child that is being harshly treated by an older person (291).

The somewhat objective principle of unpleasant association also applies to some of these cases, but the resulting annoyances are most conveniently explained in part at least by reference to the mechanism of identification.

5. *Regression.* According to the Freudian psychoanalytic school, very young children derive satisfaction from a condition of physical well-being and from the nutritive functions of their bodies. In such cases they are said to be auto-erotic. At a later and higher stage of development the child's emotional energy is

still turned inward, and for the time being he is in love with himself. His emotional impulses have formed into a unit and have become attached to his newly developed ego. He is now said to be narcissistic,—a term derived from Ovid's story of the attractive youth Narcissus who fell in love with his own image which he saw reflected in a forest stream. The child's feelings and emotions become more strongly attached to those about him between the approximate ages of 3 and 6. His affectionate interests now extend beyond himself, and he frequently becomes emotionally conditioned to his parents. Between the age of 6 and puberty the development of the young person's emotional energy is somewhat retarded, but progress in intellectual activities is greatly accelerated. After puberty the youth's affective interests " swing outward " again, and his affective behavior with reference to other people becomes increasingly active. In the first stages of this outward swing, and during the early years of adolescence, the emotional activities are readily attached to a person of the same sex. " Crushes " are common and natural among the girls and intense friendships spring up between the boys. This period is somewhat offensively referred to as one of homosexuality. It is fairly brief, and in most cases is followed by the final stage of heterosexuality in which the person is interested in the personal attractions of the opposite sex.

Each of these stages in the development of emotional behavior has its own attractive features. In the first period the fortunate child is affectionately cared for by his mother, and he is frequently the center of family interest and admiration. He occupies a unique position of advantage which he will not be able to preserve or attain again in later years. The youngest folk have most of the joys of life, and they are free from obligation and responsibility. This period lasts for only a short time, and the playful and care-free habits must soon be laid aside. Frequently each succeeding stage in the growth process seems less agreeable. The mastery of distasteful studies in school, a rigorous self-discipline, and a rapid growth in mental and emotional attitudes are all necessary before the youth can properly evaluate his opportunities for

a successful career. Making a good start in a life work is generally a difficult and precarious task.

Some of the psychoanalysts claim that the child is averse to leave each stage of development and pass on to the next. The ideal to grow up must be kept before him, and he makes his reluctant advances mainly because of the social pressure that is brought to bear. Although his outward behavior may conform to social standards, his emotional life, figuratively speaking, may be turned backward. He may still be inwardly attached to his infantile moorings and his earlier protected existence, when he was the center of attraction and enjoyed the freedom from obligation and responsibility. This tendency to regress has from time to time received much artistic expression in song and poetry.

The childhood patterns of behavior are said to remain latent; and there is a tendency to revert to the earlier mode of living if progress to a higher level is for one reason or another rendered difficult or distasteful. The abnormal child may become *fixated* at the first stage of development, and remain in love with himself. One form of *auto-eroticism* is the crude physical pleasure derived from masturbation. The *narcissistic* person not only loves his physical pleasures but also his personal qualities. It may be very difficult for him to fall in love with another person because he is too much in love with himself. The child's emotional attachment to his parents may be so intense and his dependence on them so great that he cannot make a satisfactory adjustment in what seems to him to be an unsympathetic world. The playmates and young acquaintances of the spoiled child, however, may have a good insight into his selfish and egoistic tendencies. This condition of the child is mostly the fault of the parents who foster the attachment.

The first years of adolescence may have been so attractive and the friendships with others of the same sex so intense that the youth at a later time cannot or will not become emotionally attached to a person of the opposite sex. The neurotic individual is frequently unable to shake off the pleasures of his earlier years and advance to a more mature level. His emotional energy is fixated at some infantile or childish stage and, as Freud expresses

it, he is " held fast somewhere in his past." Fixations are most strikingly illustrated in neurotic people, but the same tendencies are also present to a lesser degree in normal individuals. Some people make good progress to the front line positions; but the pretentious fortifications are built of straw, and when the struggle becomes too intense they promptly retreat to the protections afforded in support and reserve. These timid people cannot remain at the front because they are unable to protect themselves, and the positions in the rear appeal too strongly to them.[9]

In a general way the term *regression* refers to this return to a more infantile or childish mode of behavior. Freud uses the analogy of a river whose main channel has been blocked. The water or emotional energy then returns to the old channel cut by the stream in an earlier period. The stream of emotional energy may never completely leave the old channel because the new channel is not cut deep enough. Regressions are fairly common in all of the psychoses, but especially in involutional melancholia, dementia præcox, and the stupor reactions of manic depressive psychosis. The " second childhood " of some old people is another familiar illustration. The extreme forms of regression are only found in pathological patients, but a large number of people have regressed or have a tendency to regress in some of their traits.

A person who furnishes an annoying stimulus frequently illustrates some minor form of regression; and the following items may serve as examples: A person losing his temper (6), a boisterous person attracting attention to himself in public (12), a person picking his nose (32), a person drinking noisily (63) or eating soup noisily (64), a person putting a great deal of food into his mouth at one time (65), a grown person talking baby talk (252), and a person who is eating at the table using his fingers when he should be using some of the table utensils (278). These acts cannot be considered very seriously, but the subjects have at least

[9] It is unfortunate that these psychoanalytic explanations include an element of harshness; but in dealing with some topics very little is gained by ignoring the psychoanalytic material, even if it does include numerous elements of weakness and several sources of error. (An apology for Freud's psychology is given by O. Pfister, in *Psycho-analysis in the service of education; being an introduction to psycho-analysis,* Tr., 1922.)

become more like children in the details mentioned. They may never have advanced beyond these behavior patterns, or they may have made some progress but at a later time lost the advantage gained.

The psychology of the people furnishing these annoying stimuli is fairly clear, but the explanation of why others should be annoyed by them is more complicated. We seem to have an inner desire or tendency to return to these easier and more pleasant modes of behavior; and in many cases this tendency to regress is not present in consciousness, but exists only in the unconscious. The wish or tendency is present, but it is just not conscious; and the unconscious does not have to be regarded as mysterious in any sense. We have put some tendencies out of mind or have relegated them to the unconscious because they do not conform to the prevailing social standards. We may think that we have advanced beyond the earlier stages and are superior to the childish modes of behavior. When such tendencies make their appearance in us, we impatiently suppress them or censor them because their presence indicates that we have remained at an inferior level of development. Our enthusiastic condemnation of the same traits in other people is similar to the behavior of the childish boy who is extremely intolerant of "babyish" traits in other children. Some adults have difficulty in appreciating the delicate shades of superiority which in the college junior's mind, for example, mark him off so clearly from the sophomore. The youth's personality organization is sometimes so immature and unseasoned that it is in constant danger of suffering a relapse. He must whistle to keep up his courage; and he must be much annoyed by and intolerant of the type of behavior which he himself partially outgrew only yesterday.

In order to appear righteous in our own eyes we must therefore condemn and be annoyed by the childish modes of behavior in others. In this case our behavior may be considered a *defense mechanism* against our own unconscious tendencies, and these tendencies must not be allowed to enter consciousness. For example, we would like to lose our temper and tell some people what we think of them. Perhaps we would feel relieved and free

if this pent-up energy were allowed to escape; but such behavior would be infantile, and we believe we have developed a more mature self-control. When we see another person losing his temper, our own unconscious tendency in this same direction is aroused, the strain of repressing it is unpleasant, and the situation is therefore annoying. Since we are predisposed to temper tantrums ourselves, we must be all the more annoyed at such emotional demonstrations in other people, because we can in this way keep up a more favorable appearance to ourselves. We would also like to be boisterous and attract attention to ourselves in public, but social pressure has refined and standardized us. The presence of a boisterous person arouses our old desire, and the strain of suppressing it and protecting ourselves from its conscious realization is annoying. We must be annoyed in order to maintain our proper self-regard.

The desire to regress and the defense mechanism against this tendency are not always conscious. Although a person may not know that he has a desire to regress in some particulars, or that a defense mechanism is present and active, these tendencies may be active just the same.

It is customary to describe the principles of regression in connection with sex and affectionate behavior, partly because these tendencies are very strong and important. It is by no means clear that the principles of regression which the psychoanalysts have worked out principally in connection with sex and love can be applied with equal plausibility and appropriateness to all other natural tendencies, such as nutrition, comfort, ego, manipulation, anger, excitement, fear, and sleep.[10] However, the figurative and picturesque principles of regression can be reasonably applied in a general way to several emotional tendencies; and there will apparently be little distortion of the facts if one remembers that all affective and emotional tendencies differ from each other not only in the biological basis of their development but also in the extensive modifications that are commonly produced by social factors.

[10] Cf. G. S. Hall, The Freudian methods applied to anger, *Amer. J. Psychol.*, 1915, **26**, 438–443.

6. *Undue Familiarity.* All people have a *private sanctum* which under ordinary circumstances is not exposed to the public gaze. This sanctum is composed of personal likes and annoyances, private attitudes, and idiosyncrasies. Some of the things and activities in this private sanctum are selfish, unrefined, and even immoral. Some of these matters have been satisfactorily rationalized, but the public at large would not understand them, or people might understand them too well. Our individual psychology includes some ideas that are not orthodox and standard; and we should gain nothing by telling everybody about them. We should be laughed at and criticized, and our social position would suffer if others saw us as we sometimes see ourselves. Experience has taught us that it is unwise to let our lives become an open book. Other people preserve a certain discreet reserve, and it is to our advantage also not to be translated on certain occasions and not to let others know about some of the elements in our private psychology.

How intimate or secretive we shall be with a particular person depends upon the class to which he belongs and his personal relation to us. Several levels of privacy or intimacy may be designated and described as follows:

(1) Strangers. These people generally know as little and care as little about our lives as we do about theirs. We have formed no acquaintance with them, and would probably resent any undue familiarity on their part. If any conversation should take place, it would probably deal only with general subjects of a somewhat popular interest.

(2) Acquaintances. Here there may be a mutual but casual knowledge of occupation, wealth, social position, and traits of personality. Any conversation will probably deal with subjects of common interest, but it is customary to maintain a certain proper reserve and even secrecy.

(3) Friends. The difference between acquaintances and friends is largely one of degree. Among friends there is some affection, mutual respect, kindly regard, and interest in each other's welfare. When we are with them there is less danger of being purposely misunderstood. We can afford to be fairly

open and communicative because the scales are weighted in our favor.

(4) Confidants. These include people who entrust secrets to each other, and they have little to conceal. They are more commonly found among relatives in the family group, such as husband and wife, brothers, and sisters. They may have almost nothing to conceal when their lives and interests are so closely bound together.

(5) Our Personal and Private Sanctum. This includes those ideas, attitudes, desires, and idiosyncrasies which we do not even share or discuss with our confidants. It represents our extremely private psychology, with which we are generally much better acquainted than any one else.

In all of our social relationships, we expect each person to approach us in a characteristic manner, and, to use the analogy of a railway station, to come in habitually on the appropriate track. We are annoyed when a person comes in on a track that is too close to our private sanctum, because experience has shown that this realm must be guarded against unwarranted intrusion. If people come too close to us they may, among other things, find out just what we think of them, and then they would not like us as well as they do.

We are annoyed if a stranger behaves as if he were one of our oldest and closest friends, or if a chance acquaintance becomes highly confidential on short notice. The following annoyances will illustrate this principle of undue familiarity: A clerk in a store calling you endearing names (90), a person coming into your room without knocking (91), a person slapping you on the back in a familiar manner (92), a person putting his hands on you unnecessarily (93), a person looking over your shoulder at what you are writing (189), and a stranger of the opposite sex speaking to you familiarly in a public place (223). The person comes in on the wrong track in each of these situations. We have certain habitual attitudes towards ourselves and others; and when someone manifests undue familiarity he may oppose or interfere with these sets or attitudes, and the result is generally disconcerting and annoying.

Under some circumstances a person is also annoyed when another individual comes in on a track that is separated at too great a distance from his private sanctum, as in the case where one who is presumably a friend behaves as if he were only an acquaintance.

The factors described in connection with Undue Familiarity are closely related to the third principle of explanation, Opposing Ego Tendency; and in some respects, it seems desirable to regard the former as a subordinate division of the latter.

7. Discards From the Body. In traditional psychology the *self* includes our inner thoughts and emotions, our objective behavior, bodies, and even our clothes and other belongings. Some features of the personality are valued highly, but a low valuation is placed on other features such as cast-offs from the body. In this connection mention may be made of the products of defecation, urination, and menstruation. Other examples of discards from the body are the mucous secretion from the nose, saliva that has been expectorated, and substances that have been vomited. We are more or less annoyed and disgusted by these things when they come from ourselves, and we habitually dispose of them so that they will not be seen by other people. We consider them objectionable, unworthy, and beneath us. We are particularly disgusted when our own personalities are brought in contact with the discards from another person's body, because we are thereby placed in contact with the least worthy portion of his personality, and our sense of self-respect and feeling of superiority are offended.

One of the reasons why discards from a person's body may be objectionable is found in the fact that these discards sometimes contain harmful germs; and the discharges from the bodies of some sick people cause contamination and disease. The average person is exposed to much discussion of diseases; and the fear of germs may be at least partly instrumental in establishing unpleasant associations in connection with discards from the body.

The processes involved in several of the bodily discards are also functions in common with the lower animals; and some people have developed an aversion for all bodily associations. The

words "physical" and "bodily" are frequently used in a derogatory sense, especially by those who have weak bodies, but who have or think they have well developed brains.

Several of the discards from the body also have an unpleasant odor, and we may have been unpleasantly conditioned by these odors in the past. But several of the bodily discards have no odor at all. It is doubtful whether the odors of many bodily discards are unpleasant as a result of heredity; and we seem to have learned to be annoyed by most of them.

It is a common belief among certain primitive people that you can injure an enemy by possessing some of his bodily discards; such as his hair, nails, or clothing; and by doing something hostile to these things. This is a form of sympathetic and contagious magic, and the belief in this form of magic exists today in many cultures. The primitive people often look upon their bodily discards as parts of their persons, and dispose of them with the greatest care so that their enemies cannot get possession of them and do them harm. These people sometimes think that an injury to a bodily cast-off will be just as effective as if you had injured the person himself. The primitive person may think that a sympathetic connection continues between himself and every part of his body even after the physical connection between the two has been broken. The desire to possess these cast-offs may be very strong; and this desire, together with the fear of being injured by this magical procedure, may account for some of our old taboos against touching or coming in contact with various objects, especially when the objects are thought to be closely related to a person's body. The exact relation of these primitive beliefs to the present problem of being annoyed by the discards of another person is not entirely clear, and several questions are not explained in a completely satisfactory manner.[11]

The discards from our own bodies are sometimes annoying or disgusting to us, and perhaps always annoying to other people.

[11] Freud has tried to show that "The basis of taboo is a forbidden action for which there exists a strong inclination in the unconscious." (S. Freud, *Totem and taboo; resemblances between the psychic lives of savages and neurotics,* Tr., 1919, p. 54.)

Practically all of the cast-offs from the body are mentioned in our list of annoyances; and the following items will serve as illustrations: A person blowing his nose without using a handchief (27), a person not covering his mouth when he coughs or sneezes (30), a person coughing in your face (31), being near a person who is vomiting (61), a person cleaning wax out of his ears (103), a person cleaning his finger-nails in public (106), a person picking his teeth (108), a person spitting in public (271 and 272), a man spitting tobacco juice (273), a person at the table spitting out food (280), finding a hair in food that you are eating (347), a dirty wash-basin (352) or bathtub (353), hair that has been left in the comb (354), dirty clothes lying around the room (427), dandruff on the coat a man is wearing (438), the odor of a bad breath (445), food on a person's face near his mouth (457), the odorous condition of another person's body (477), and the odor of dirty feet (478). Most of the items just mentioned are very annoying and disgusting, but very few of them, if any, are unpleasant as a result of heredity.

8. *Inherited Tendencies.* It is possible that about half a dozen of the annoyances which are concerned with sounds are unpleasant as a result of heredity; but there is a serious difficulty in showing conclusively that these annoyances were not learned in the first few months or years of life.[12] Some of the annoyances concerned with sounds which may or may not be inherited are as follows: Discords in music (152), a person talking in a shrill voice (267), cats howling at night (309), and a person scratching his finger-nail on the blackboard (374). Very intense stimulation of almost any kind naturally tends to be unpleasant. Lack of knowledge as to why a certain situation or stimulus is annoying of course does not prove that it is inherited; it may be learned even though we do not know how it is learned.

[12] An interesting and in some respects a stimulating discussion of the question of the inheritance of feelings may be found in L. Cellérier (**10**). Fackenthal (17) made a study of the fears, loves and hates of two groups of children, one below six and the other with an average age of twelve. She said that, "The children seem to be more individual in their dislikes than in the other emotional activities."

Heredity cannot be considered as a general and important principle of explanation since practically all of the annoyances vary so widely in different people. The same situation may be extremely annoying to one person, but not at all annoying to another. It therefore seems incorrect to say that the situation in question is annoying to certain individuals merely as a result of heredity.

9. *Customs, Conventions, and Taboos.* A large number of the annoyances have been taught to be annoying; and they are closely related to customs, conventions, and taboos. A custom is an important individual habit that is widely distributed among the population. Conventions are concerned with more restricted and less important matters. Taboos represent the "thou shalt nots" of society. Many of the annoyances, however, are more closely related to manners, etiquette, usage, and fashion. Young people are taught to behave in the manner of the prevailing mores, and they generally accept these forms of behavior more or less as a matter of course. A certain amount of annoyance at departures from the accepted standards is considered fitting and proper, and the annoyance is generally greater among those who do not think critically about social matters.

In several cases the behavior or condition described in the statement of the annoyance was at an earlier time strongly forbidden and condemned by some civil, ecclesiastical, or military authority. There may or may not have been a good reason for the prohibition or interdiction at that time, but although the circumstances may now be forgotten, the custom or taboo may continue to be taught as a matter of social heredity. The original prohibition may have been fostered or inspired by a false belief, or there may have been some justification for it then, but the circumstances may now have changed so that no intellectual justification for the persistent custom can be found.

A somewhat better understanding of many of the annoying situations can be obtained by a descriptive study of their sociological relationships; but there are other questions which should also be considered. For example, Why did the custom come into existence at all? Why do some conventions appear and then

disappear? Which taboos are most likely to be permanent? Why do we have our present set of habits in regard to morals, table manners, interior decoration, clothes, etc.? The explanation of the annoyances must include a study of the psychological factors involved. Just to say that we were *taught to be annoyed* by the stimulus does throw some light on the situation, but the illumination is not great, and such a simple statement cannot be regarded as an adequate scientific explanation. We are more interested in determining, if possible, just why the annoyance in question was ever taught at all, why some annoyances do not continue to be taught, and why certain annoyances are so much stronger than others.

While the annoyance from some of the things and situations is partly a matter of custom, this fact in itself does not explain why the same annoyance may be *very strong* in one person and *completely absent* in another. In order to explain such matters as these it is necessary to consider the psychological factors involved.

The above paragraphs describe the clearest and most useful principles of explanation that we have been able to find. It would be desirable to discover or evolve a *single principle* which could adequately explain all of the annoyances, but it seems that the formulation of such a general principle is impossible at the present time. It might be argued that the *principle of unpleasant association* is the most general principle; and that it can be extended to include all of the other principles; or that all of them can be reduced to it. We feel that this would place too heavy a burden on this principle of unpleasant association. Such a reduction is a theoretical possibility, but at the present time some violence would be done to the subjects of interference with pleasant activity; opposing ego tendency; identification; regression; undue familiarity; discards from the body; inherited tendencies; and customs, conventions, and taboos. We are therefore inclined to agree with the ancient philosopher, Aristotle, who said that the causes of anger are many and diverse.[13]

[13] Aristotle, *Nicomachean ethics,* Book IV, 5 (between 347 and 340 B.C.).

Some of the principles of explanation that we have used do not rest upon the most scientific psychology that could be found; but the plausibility and general appropriateness of these principles seem to justify their use. Explanation is always a matter of degree, and the various principles of explanation may be considered useful if they contribute something to the understanding of the situations in question. It is quite obvious that some of the principles of explanation overlap each other very definitely. It is also clear that some of the principles are largely concerned with description, rather than explanation. For example, " Discards from the Body " is little more than a description of a certain group of annoyances; but an attempt was made to explain why the group of items is annoying.

The situations described in the statements of the annoyances are frequently very complicated, and in dealing with a single annoyance we have sometimes used as many as half a dozen of the principles of explanation described above. Our method has been eclectic, because it is sometimes difficult to find any principles of explanation which satisfactorily explain some of the annoyances. In the following chapter on " The Nature of Common Annoyances," it will be clear that several principles of explanation frequently apply to a single annoyance, and some use is made of several principles when this seems justified by the complicated nature of the annoyance.

CHAPTER IV

THE NATURE OF COMMON ANNOYANCES

Section 1. Introduction

In the present chapter we shall discuss the *nature* of those annoyances in Table 4 which are preceded by a star; and considerable use will be made of the principles of explanation which have been described in the preceding chapter, but the discussion is not limited to an *explanation* of the annoyances. None of the annoyances with an average score below 10 has been starred. The lower the score, of course the less we are justified in calling the item an "annoyance"; and the value 10, which means "Slightly Annoying" in the scale which was used, has been somewhat arbitrarily decided upon. We have starred many of the annoyances which have an average score of 20 or above. On the scale used in grading the annoyances, the value 20 means "Moderately Annoying." A number of the annoyances with scores between 10 and 19.9 inclusive have also been starred. Some of the annoyances have not been starred because they are very similar to others which it seemed necessary to include in the present discussion. In considering which of the items to include in this discussion, we have frequently preferred those annoyances which have high average scores, those which are more common in every-day life, and those which seem most important. A number of the annoyances have been omitted because their explanation was fairly obvious, or because a treatment of them would have resulted in considerable repetition.

During the Spring and Summer of 1928, practically all of the writer's students in the University of Rochester assisted in one way or another in obtaining data that would be of some assistance in explaining why the starred items were annoying. The students were furnished with lists of the starred annoyances, and after the nature and purpose of this part of the investigation had been

carefully explained and discussed at some length, they obtained written explanations of some of the annoyances from their acquaintances of all ages and both sexes, and from representative people engaged in all kinds of occupations. They enlisted the cooperation of these subjects, and obtained information from them which would contribute to the understanding of those annoyances which they felt certain they understood fairly well on account of their personal experience or knowledge. Each subject therefore selected a few of the annoyances about which he felt most certain, and wrote out his views on the origin of each annoyance, its general psychological or social nature, why it was annoying to him or to others, what it was associated with or reminded him of, whether there were any conditioning or limiting factors, whether it called out disgust, or fear, etc., and what he usually did in the situation.

With this procedure we obtained some 7,200 explanations from 535 people, who represented a very good sampling of the population in the North Eastern portion of the United States. There were as many as 50 treatments of some of the annoyances, while others were discussed by only half a dozen people. Some of the explanations were of no value; but it was fairly easy to identify these because they generally dealt briefly with fairly obvious matters. Many of the discussions were carefully prepared, and the material contained a large number of valuable opinions and observations. They suggested a number of matters of which I would not otherwise have thought; and they also suggested more caution in dealing with a number of questions. These contributions served as a practical check on many theories and opinions in the more academic type of psychology, because they expressed the judgment of a group. The "average man's" views are sometimes shrewd and subtle; and they are important for our purposes because the present investigation is for the most part a study of the affective responses and attitudes of the "average man." These suggestions and explanations from the 535 representative people were of very material assistance in preparing the long discussion in Sections 2 to 5 of the present chapter. In a number of cases I have merely attempted to express

the opinion of this group, and my own views, which are sometimes different, do not always appear in the text.

In the following sections, we describe some of the most important *psychological and social factors* involved in each of the starred annoyances, and an attempt is made to contribute to the understanding of each situation. Many of the annoyances are discussed individually, but the annoyances in a single small group are sometimes taken up together. In certain cases the same principles seem to apply to several of the annoyances in a group, and in order to avoid as much repetition as possible their discussion has been placed just after the name of the group and just before the special treatment of the individual annoyances. Just to the right of the statement of each annoyance are given the 8 mean scores, and these are arranged as in Table 4. These figures show the way the annoyances sometimes differ for the two sexes and vary with age; and in the case of several annoyances the more important of these average tendencies or differences are briefly described. The mean and average scores, on the one hand, and the description of the nature of the annoyance, on the other hand, reinforce and supplement each other.

In the case of a few annoyances, the age differences are due to a change in social standards, and the old subjects show the influence of their early training.[1] When the young subjects reach the present age of their grandparents they will not be annoyed to the same degree by certain situations concerned with moral questions. We have not discussed this matter in much detail in the following sections, partly because we are not familiar with the early training of the old subjects.

In the detailed treatment of " The Nature of Common Annoyances," we have in many cases briefly referred to the principles of explanation by name, but we have not used numbers or abbreviations to make a formal list of the principles of explanation used in interpreting each annoyance. In many cases only one phase of a principle of explanation is involved in the annoyance,

[1] This factor is present, for example, in annoyances 104, 119, 205, 298, and 447.

and in such cases the particular aspect in question is referred to in the discussion.

The treatment of the nature of the annoyances in the next four sections is more like a record or tabulation of the factors in the various situations than a straightforward discussion of a coordinated subject. The groups of annoyances are arranged alphabetically as in Table 4, and the subject under discussion changes frequently in a very abrupt manner. It has been necessary to refer to the same principle of explanation repeatedly when it applied to a large number of different annoyances. In addition to these defects, which could hardly have been avoided, the discussions of the nature of the various annoyances are of very unequal value; and some of the interpretations deal with fairly obvious matters which it has still seemed desirable to include. Many of the explanations are not new, but were propounded for the first time several centuries ago. In other cases our treatment is deficient because it is largely a matter of taste as to where one stops in attempting to give an adequate interpretation of this complicated and apparently inexhaustible subject.

Section 2. Human Behavior

Affectation

(2) *A person behaving in an affected manner.* 18 21 19 12
20 20 18 18

This insincere person is probably trying to appear superior in intellect and taste by attracting attention to himself. He may have an inner conflict over the way he is generally received, and is now giving too much attention to the kind of impression that he will make. He thinks he can conceal his inferiorities from you, and make you think he is more important than he really is. Your ego may be affected by the insinuation that you do not have enough insight to appreciate the real nature and meaning of his unnatural behavior.

(4) *A person with a gushing manner.* 18 19 18 12
21 23 17 18

You may feel that the extravagant display of affection and sentiment is insincere. He is not as friendly towards you as he

tries to make you believe, and the overcompensation results from his attempt to conceal this fact from you. You may feel required to behave in an unnatural manner in his company, and your conversation may seem flat when you try to be agreeable.

(5) *A person being excessively polite.* 12 12 12 14
14 15 13 11

He is probably trying to gain your friendship so that he can ask you for a favor. His smooth speech and oily manners may be for the sake of seeming polite, and not for the purpose of being kind: and his behavior is sometimes cold and formal. We may wonder whether our own manner is elegant enough and our language sufficiently polished.

ANGER, FIGHTING

(6) *A person losing his (or her) temper.* 16 17 23 21
18 20 22 25

He shows the poor self-control common to undeveloped characters, and some would regard his behavior as regressive or sinful. He may call out unpleasant associations in us; and we may identify ourselves with him and experience some of his unpleasant feelings. In men this annoyance is strongest at 40–60, and in women it increases with age.

Anger is discussed in the earliest literature that is available. According to Hyslop,(27) the oldest book in the world is thought to be "The Precepts of the Prefect, the Feudal Lord, Ptah-hotep." Ptah-hotep seems to have lived about 3589 B.C., and in the Precepts he makes the following suggestion in regard to anger. "If thou hast to do with a disputant while he is hot, imitate one who does not stir. Thou hast the advantage over him if thou keepest silence when he is uttering evil words. 'The better of the two is he who is impassive,' say the bystanders, and thou art right in the opinion of the great. If thou findest a disputant while he is hot, do not despise him, because thou art not of the same opinion."

ARGUING, QUARRELING

(7) *A person habitually arguing.*	19	21	23	25
	22	24	25	24

He probably does not know a great deal about the subjects being discussed, and he may have an inner feeling of inferiority. His conceit may cause him to reject many of the current beliefs, and sometimes his unconscious motivation makes him unreasonable and inconsistent. It may be impossible to convince him that he is wrong; and if you agree with him he may change his attitude just enough to differ on something, so that the argument can be continued. This kind of arguing interferes with one's pleasurable beliefs and attitudes.

AUTOMOBILES

	x			x
(9) *A person in an automobile I am driving*	26	23	22	21
telling me how to drive.	21	19	20	14
	xx	x	xx	xxx

The driver generally does not carry out the suggestions offered, because this would make him seem inferior. Most people derive pleasure from the highly skilled act of driving a car, and this motor habit is interfered with and the usual pleasure is decreased by the critical comments. The driver may become distracted, nervous, and angry; and accidents are more liable to occur under these circumstances. This annoyance is stronger in men than in women.

(10) *A person in the same automobile with*	17	13	19	20
me behaving in a very nervous	17	16	18	16
manner.				

The nervous behavior suggests a lack of confidence in the driver's judgment and ability. The nervousness and fear are contagious, and they remind the other people in the car of the possibility of accidents and injuries which under ordinary circumstances they might not be thinking about.

(11) *To see a person who is driving an automobile taking unnecessary chances.*	14 18	20 24	25 25	24 27

Most people have been in a few automobile accidents, or have heard about or seen their sometimes serious consequences; and the sight of reckless driving may call out fear and uneasiness as a result of past associations. Reckless driving may be regarded as a form of egotistical behavior, because the driver shows little concern or regard for the safety and rights of other people. He is trying to be expansive and superior, and he may be unable to show off in any other way. This may partially account for the fact that some people derive considerable pleasure from driving recklessly. In both sexes this annoyance increases up to 40–60.

Boisterousness

(12) *To see a boisterous person attracting attention to himself (or herself) in public.*	16 19	18 20	24 22	20 22
(13) *To hear very loud laughing.*	11 15	10 15	11 15	11 15
(14) *To hear a person talking in an unnecessarily loud voice.*	14 18	16 19	15 19	14 17

The positions of these people are not as prominent as they might desire, and they have an inner feeling of inferiority. Their vociferous and unrestrained conduct is a conscious or unconscious effort to attract attention to themselves. They lack the "modest stillness and humility" which, according to Shakespeare, so becomes a man in peace.[2] La Rochefoucauld said that "Most young people think they are natural when they are only unpolished and rude." It is possible that we would also like to be noticed more, and the regressive behavior of others may arouse an unpleasant conflict. One girl of 25 made the homely comment that "These people think everybody should take a look and weep."

[2] Henry V, III, i, 3–4.

Under these conditions it would not be a happy circumstance to have one of these noisy fellow for a companion in a public place.

Loud laughing and talking are sometimes associated with people who also have other objectionable qualities; and some people have an intolerance for almost any loud sound. The sound of boisterous laughter occasionally reminds a person of a sad or very unhappy episode of the past, which is generally associated with one of his close relatives or friends.

Chewing Gum

(17)	*To see a person chewing gum.*	7	8	9	9
		13	14	14	16
(18)	*To hear a person chewing gum loudly.*	19	20	19	19
		24	24	25	24

The pleasure of chewing gum is partly a survival from the infantile satisfaction of nursing, because an object in a child's mouth has a soothing effect and fortifies him against disagreeable stimuli. Thumb-sucking and the use of a pacifyer are autoerotic indulgences, and chewing gum may be regarded as a regressive activity. Chewing gum in public is annoying to some people because it is associated with a disliked type of person whose animal qualities are on display. The rhythmic movement of the human mandibles may remind you of a ruminant chewing his cud. This annoyance is much stronger in women than in men.

Children

(19)	*A child not obeying his (or her) father or mother.*	19	22	23	23
		21	23	25	27
(20)	*A mother continually correcting her child in public.*	16	17	21	23
		19	24	21	19

Adults take a patronizing attitude of superiority towards children, and this attitude is interfered with when a child shows off and tries to make people believe that he can have his way. You may have a feeling of being inhibited because there is

generally nothing that you can do about the child's attitude. The parents may be embarrassed, and you may identify yourself with them. As a result of their childhood experiences of being punished, most people are unpleasantly conditioned to departures from this one of the Ten Commandments.

A mother who continually corrects her child in public may be trying to leave a wrong impression in regard to the child's customary behavior in private. If the child is disgraced in public you may sympathize and identify yourself with him. Seeing too many of these scenes enacted in public may make one begin to doubt the truth of the ancient saying which states that "One mother can look after 7 children, but 7 children can't look after one mother."

COLDS

(25) *To see a person's nose running.*	25	24	26	24
	28	27	28	29

This regressive habit involves a bodily discard, and it generally arouses disgust. It is unpleasantly associated with the discomfort caused by colds; and some people are reminded of dirt and germs, and they may be afraid the discharge from the person's nose will get in his mouth or in food that he is eating. This annoyance is very strong in both sexes at all ages.

(27) *To see a person blow his (or her) nose without using a handkerchief.*	25	21	26	25
	29	29	30	28

Similar to No. 25. Some are afraid the bodily cast-off will get on the person's clothes; and the habit is associated with a dirty and ignorant type of individual. This annoyance is very strong in women at all ages.

(29) *To hear a person cough repeatedly.*	14	14	11	14
	13	14	14	12
(30) *A person not covering his (or her) mouth when he (or she) coughs or sneezes.*	17	18	23	22
	23	25	26	24

(31) *A person coughing in my face.*	27	28	29	30
	29	30	29	29

Some people think the coughing may scatter germs that lead to something like pulmonary consumption. You may identify yourself with the person who is coughing and experience some of his unpleasant feelings. In the theater and elsewhere, repeated coughing may be a very unpleasant distraction. Frequently it is unnecessary and can be prevented by a voluntary effort.

Some consider that coughing at or on a person is the next thing to spitting in his face. It may not be the thoughtless "error" it sometimes seems to be, for the individual may have an unconscious intention of insulting you. His breath may also not have the most pleasing aroma. This annoyance is very strong in both sexes at all ages.

(32) *To see a person picking his (or her) nose.*	23	24	24	22
	28	27	27	26
(33) *To hear a person snuffing as if he (or she) has a cold.*	18	19	17	14
	22	20	21	22

These are similar to No. 25. Nose picking is a nervous regressive habit that is suggestive of dirt. Children sometimes eat the secretion from the nose, and they may also be punished when they pick at and meddle with their noses. Most people are therefore unpleasantly conditioned to this habit. It has been claimed that the nose has a sexual reference, but the exact nature of this relation has not been satisfactorily described. The annoyance from seeing a person picking his nose is very strong in women at all ages.

Commands

If a person has an inner feeling of inferiority, he may try to acquire a feeling of superiority by magnifying his own qualities and by minimizing those of other people. In the items which follow, the annoying individual is trying to take an ascendant attitude by attempting to control the behavior of another person. In discussing this matter Morgan remarks that, "A good way

to determine whether a person has such a tendency, that is to develop such a compensation, is to vest him with a little authority and notice how he behaves under it. Any tendency to compensate will be shown by an assumption of dignity and authority out of proportion to the weight of the office. The person soon loses sight of the fact that an executive position is for the purpose of increasing cooperation and productivity, and thinks that its main function is to have his subordinates bow and scrape before him." [3] Being commanded and ordered around naturally gives one an unpleasant feeling of inferiority. Neurotic people generally have an inner lack of self-esteem, and they frequently try to test the attitudes of other people and attempt to control their behavior, because in this way they are able to attract more attention to themselves.

(34)	*A person telling me to do something*	19	18	16	16
	when I am just about to do it.	22	17	15	14

He seems to suggest that you do not have as much originality and initiative as he has, and that you would not have thought of performing the act if he had not told you to do it. He may want to be able to think or say: "You did it because I told you to do it," and take the credit to himself. The act may be necessary, or it may be the obvious thing to do; and you may not like to lose the credit you think you deserve, and at the same time have the other person attain an undeserved position of ascendance. All the pleasure is generally taken out of the contemplated act; and some people then refuse entirely to do it. This annoyance is sometimes very common among children who are doing some simple chores around the house. Mothers and grandmothers also frequently irritate the children by telling them to do something when they are just about to do it, but the older people act with more self-assured superiority. In women this annoyance seems to decrease with age.

[3] J. J. B. Morgan, *The psychology of abnormal people*, 1928, p. 553.

(35) *A person giving me a good deal of advice when I have not asked him (or her) for it.*	19	19	20	18
	20	21	19	18

Advice is probably given away more freely than anything else. This egotistical person seems to disparage your judgment and ability; and one naturally likes to act on his own initiative and feel that he can handle his own affairs. One's own attitudes and modes of behavior are generally the most agreeable to him, and the pleasure from these attitudes is interfered with by the unsolicited advice.

(36) *A person telling me to hurry when I am already hurrying.*	22	19	20	19
	21	21	22	16

Similar to No. 34. Some people are annoyed if they have to hurry at any time, and when they are told to hurry their emotional condition may be so aggravated that they become nervous and ineffectual.

(40) *A person coaxing me to do something when I do not want to do it.*	19	16	20	16
	19	21	18	16

This may interfere with your more agreeable attitudes and intentions. It leaves the impression that you are stubborn and like to attract attention to yourself by being coaxed. The conflict is more intense and disagreeable when you have an unconscious desire to do the thing in question but know that it is best not to do it.

(41) *To hear one person nagging another person.*	18	19	25	26
	22	25	24	23

The nagging person may derive pleasure from teasing or finding fault with other people. We may be unpleasantly conditioned to this situation which in the past may have frequently eventuated in quarrels and fights. In men this annoyance increases markedly just after 40.

CRITICISM

(44) *A person continually criticizing something.*	22	23	24	25
	24	23	23	24

This person has probably failed in what he started out to do, and he uses the sour grapes mechanism to protect himself from the conscious realization of his own inferiority. He can attain a relative position of superiority in his own mind by lowering the position of his competitors. He tries to persuade other people that many of their ideals are delusions. His transparent weakness and his criticisms remind one of LaRochefoucauld's saying that "If we had no faults we should not take so much pleasure to notice them in others." In Book I of his *Henry Esmond,* Thackeray says that "The world deals good-naturedly with good-natured people, and I never knew a sulky misanthropist who quarreled with it, but it was he, and not it, that was in the wrong." There is little pleasure in this person's company because he calls attention to some of your faults and defects that after all may not be very important, and he interferes with your ordinary pleasures and attitudes. Like an unintellectual radical somewhat lacking in a sense of humor, he greatly reduces the pleasure of living by his unjust, cynical, and rationalized attitudes. If you derive pleasure, for example, from a book, play, musical selection, or an article of food, then at least it is pleasant for you, though it may not please another person. The hyperæsthetic critic is unpsychological when he says, "The book is abominable," "The play is disgusting," "The music is terrible," and "The food is nauseating." These statements may be true as far as he is concerned, but other people may not be so hyperæsthetic, and, as the old proverb states, "There is no disputing about tastes."[4] The apperceptive mass and emotional reactions of the highly critical person are so bitter and sour that he cannot speak but he must bite. This annoyance is aggravated by having to live with a very critical person. It has been said that when the neurotic person is critical of the world and believes

[4] "De gustibus non est disputandum."

that it misunderstands him, he is saying in effect that he misses the solicitous care he received in his sheltered childhood days.[5]

(47) *To hear a good deal of idle gossip.* 18 19 21 21
16 19 22 21

A person who gossips a great deal tries to enrich himself with feelings of superiority from the ruins of his neighbors. Gossip deals with groundless rumor and ill-founded criticisms of other people; and it generally becomes worse after several repetitions. You may have a guilty feeling when you hear your acquaintances talked about, and anger may result when you hear some scandalous and half-confidential remarks about your friends. It seems natural to sympathize and identify one's self with the person who is injured. However, LaRochefoucauld said that "Most people can bear the pains of others easily," and he remarked further that "we are always prepared to find a measure of satisfaction in the misfortune of our friends."[6] Being gossiped about in the past has unpleasantly conditioned some people to this situation. If a person gossips about others he will probably gossip about you. It may be added that gossiping is not confined to women but is more common among men than is sometimes supposed.

(48) *To be laughed at.* 19 16 18 13
20 17 18 15

If a person is repressed in regard to a certain subject there will be a tendency to laugh when the inhibitions connected with this subject are temporarily removed. If he strongly dislikes or has a complex about a certain race, religion, political affiliation, profession, or type of person, he naturally cannot act and speak as he desires, and certain repressions are generally formed. When these unconscious tendencies have been aroused by a recent discussion, they are more likely to be released if something is done or said that reflects unfavorably on the matter in question. One

[5] An interesting treatment of the psychology of criticism may be found in E. W. Lazell, *The anatomy of emotion*, 1929, pp. 121–137.

[6] Compare William Hazlitt's essay "On the Pleasure of Hating," in *The collected works of William Hazlitt*, 1903, pp. 127–136.

tends to laugh on these occasions, and in this way can show his contempt. A person frequently manifests his scorn by laughing when he does not consider it expedient to speak his mind. If he dislikes you, has a contempt for you, and does not habitually sympathize with you, he will tend to laugh at you when some incident places you in an unfavorable light. He is released by momentarily feeling superior to you, and you will at least for the time being feel inferior to him. You may appear ridiculous, lose your balance and composure, and naturally have some difficulty in joining in the laugh. Afterwards you may be like the old lady who said that she could forgive and forget, but couldn't help thinking about the matter.

(49) *A person being sarcastic.*	17	15	16	17
	15	20	18	19

The sarcastic individual probably has a conscious or unconscious desire to be offensive by his ironical, cutting, or satirical remarks. If the sarcastic remarks are directed towards you, you may feel inferior because of his attitude and perhaps also because on such short notice you cannot think of a witty or apt remark to make in return. You may think of a good answer, but discretion may persuade you to forego this pleasure. The sarcastic individual is already disturbed emotionally, and you may not be his equal in sarcasm because you are not sufficiently aroused. You may become aroused, however, when you think over the matter a few hours later; and in the quiet solitude of your own brooding you may be his equal if not his superior.

There are many classical accounts of quarreling and sarcastic remarks, but the episodes related about Socrates and his wife Xantippe have a quaintness and interest that are hard to surpass. Robert Burton (8, p. 379) described one of these as follows: "If an ass kick me, saith Socrates, shall I strike him again? And when his wife Zantippe struck and misused him, to some friends that would have had him strike her again, he replied, that he would not make them sport, or that they should stand by and say *Eia Socrates, eia Zantippe,* as we do when dogs fight, animate them the more by clapping of hands."

DANCING

		x			x
(55) *To see suggestive dancing at a social dance.*	9	12	20	22
	17	21	24	28
			x	x

Many people repress or feel they should repress almost all thoughts about sex. These thoughts may cause a definite tension or strain; and suggestive dancing may remind some people of this unpleasant subject of sex. When such is the case, the onlooker may have a feeling of guilt, for he may project his thoughts of sex to the dancers. The dancers themselves are not preoccupied with sex under ordinary circumstances, but are enjoying the music and the rhythmical motor performance; and the thoughts of sex are largely in the minds of those who are annoyed. If the dancers are very accomplished and graceful, the onlookers may want to duplicate their performance and attract an equal amount of attention; but there may be several reasons why this is impossible or inexpedient, and they may be unpleasantly reminded of their own mediocre accomplishments in dancing. In both sexes this annoyance increases markedly with age, and it is much stronger in women than in men.

		x		x	xx
(56) *To be held very close by my dancing partner.*	3	5	9	10
	14	21	22	20
			xx	xx

This interferes with the free activity and pleasure of dancing, and one naturally does not like to serve as a support to prop up his partner, and have to drag him around the floor. If you dislike your partner to some extent and consider yourself superior and more refined, the familiarity will constitute an invasion of your private sanctum. His behavior suggests that you and he are a pair of close chums, or affectionate and intimate friends. Some women think a man does not have the proper respect for them, and they may resent the implied dominance of their person. Dancing is hard work and strenuous exercise under the most ideal conditions for those who are not accustomed to it; and a person may feel even more unhappy when his partner becomes

aggressively romantic on the dance floor, especially after he begins to feel self-conscious and conspicuous. It may be unwise to say anything by way of protest because of the undesirable social consequences. In men this situation is not annoying below 40, and it is not very strong above 40. Girls 10–25 seem to be much less annoyed than women past 25. Women are much more annoyed than men.

DIGESTION

(59) *A person belching.*	20	19	21	17
	23	25	23	20
(61) *To be near a person who is vomiting.*	24	22	24	24
	26	25	24	22

When a sound is made in a person's throat by wind being ejected from his stomach, we may be consciously or unconsciously reminded of our own past experiences of nausea or indigestion, or experiencing an unpleasant taste or odor after eructation. Eructation of wind reminds some people of vomiting, and they may identify themselves with the uncomfortable individual.

We are annoyed by vomiting for reasons that are similar to those given just above. When we have been nauseated on several occasions in the past, we may have vomited and at the same time may have smelled and seen the contents of our own stomach. Being near one who is vomiting may now call out a response of nausea in us, and we may almost feel like vomiting ourselves. We are principally nauseated by the odor of the contents of a person's stomach, to some extent by the sight, and to a lesser degree by the sound he makes. This situation reminds some women of morning-sickness.

EATING, DRINKING

Eating is one of the chief pleasures of the lower animals, but the higher intellectual and æsthetic pleasures of human beings are far removed from the animal plane. In man the biological function of eating has been transformed into a social occasion where the principal enjoyment is supposed to come from the

company and the conversation. Any kind of animal pleasure from eating should be delicately shaded, and the process made as inconspicuous as possible, so that it will not attract attention away from the thoughts and conversation of those who are present. Many of the annoyances about eating involve disgust, and remind one of an animal with its head stuck down in its food. They are sometimes associated with a disliked type of individual who lives for the so-called physical pleasures. Although it is customary to disparage the gastronomic pleasures, these animal tendencies continue to form a background for much of our behavior; and we must be annoyed at the more animal-like acts of other people in order to appear more æsthetic and intellectually cultivated in our own eyes.

(65)	*To see a person putting a great deal of food into his (or her) mouth at one time.*	15 23	14 24	20 26	19 24

His greedy table manners may remind you of a hog's behavior while eating, or that of a child eating food in large mouthfuls. Some people have been taught that gobbling up food will injure the digestion. It is also difficult to talk or laugh becomingly when the mouth is too full of food.

ECONOMICS

		x			
(75)	*A beggar asking me for some money in a public place.*	14 12	16 12	13 10	13 9
		x			

Some people have a conflict between the desire to keep their money and a general but, practically, not a very specific humane tendency to help those who are miserable. They may fear that if they do not give, people will think they are poor or stingy. Our giving is frequently the result of a defense mechanism, to avoid seeming penurious to ourselves and to others. The failure to give may be rationalized in several ways: "I do not approve of this form of charity," "Most beggars are able to work and should get a job," "There were some visible effects of alcohol," etc. The following is a more subtle form of rationalization:

"Well! He singled me out because he thought I was 'easy,' but I showed decision and refused him without hesitation." Some people also have an aversion towards being confronted with human misery in any form.

		x			
(77)	*A salesman trying to force me to buy something.*	19	24	24	24
		23	22	23	24
		x			

Your feeling of self-regard may be lowered if the salesman seems to suggest that he knows what is good for you better than you know yourself. You may want to be pleasant, and leave the impression with the salesman that you are prosperous, and you may be afraid he will not like you if you do not buy what he suggests. He may try to sell you something you do not want or an unsatisfactory substitute for the article you asked to see. He is interested only in making a sale, but you naturally want to get your money's worth. The situation may be unpleasantly conditioned by previous occasions when you were cheated, or when the salesman became angry or even abusive at your refusing to take the article.

(78)	*A well-to-do person being extremely economical with his (or her) money.*	14	15	14	13
		17	17	14	12

People generally rationalize some of their expenditures, and in this way derive more pleasure from them. If you are poor, the well-to-do but economical person may remind you of your unhappy financial condition, and you may put yourself in his place and imagine what you would do if you had his money. The contrast between what you think you would do and what he does may offend your ideas of value and your sense of proportion. If you are well-to-do, this economical person may remind you of the money you have wasted and then tried to justify, and of the fact that he is making more progress than you in becoming economically independent and secure.

EGOTISM

(79) *To be with a person who behaves as if he (or she) feels very superior.*	22 23	19 20	21 20	23 17

Your self-consciousness may be increased, and you may be unpleasantly reminded of your ordinary status and attainments. The behavior of the annoying person can sometimes be regarded as a defense mechanism, because he may be trying to prevent the unpleasant ideas of his own inferiority from entering consciousness. Egotism is generally found in those who are not very sure of themselves; and it is said to hide weakness and exaggerate strength.[7] Some egotistic people have not advanced beyond the infantile stage of auto-infatuation, and it is possible that inwardly we would sometimes like to return to the same condition. MacCurdy (33, p. 362) says that there is a mechanism by which a conscious personality is occasionally developed which seems to be the opposite of the ego type. "This is the process known in psychoanalysis as *reaction formation.* Two purposes are served by reaction formation. A conscious repugnance for egotistic tendencies is built up, which aids in repression, while, on the other hand, the subject has the conscious satisfaction of feeling that of this—for him the unforgivable sin—he is guiltless."

(82) *A person crowding in front of me*	23	27	26	24
instead of waiting his (or her) turn	23	24	22	23
when I am waiting in line.				

After a person has taken his proper place in line, he may derive a slight pleasure from the fact that others are still farther behind. Most people do not like to be regimented; and waiting in line is generally very boring. One may have a set to move forward as rapidly as possible, partly as a result of habit but also because he is looking forward to the pleasure of seeing a play, or hearing music, etc. The presumptuous person who crowds in front interferes with one's general desire and set to advance in the line.

[7] Alfred Adler gives a good discussion of vanity and ambition, in *Understanding Human Nature,* Tr., 1927, pp. 191–220.

(83) *A person bragging about his (or her) ancestors.* 16 15 16 17
16 15 17 15

Some have thought that a person inherits the illustrious traits of his most worthy progenitors, but is not unfavorably influenced by the ordinary qualities of his inferior ancestors. It is now known that a person generally inherits about as much from one equally remote ancestor as from another; and the best approximation to one's general native endowment can be obtained by considering the characteristics of all of the ancestors as a group, with much more emphasis on the near ancestors than on the remote. The person who brags about his ancestors is frequently an inferior type of individual who is resting on his oars. His feeling of superiority is enhanced by thinking that the illustrious traits of some ancestor have come down to him, and he is inclined to claim credit for something for which he is not responsible. The *esprit de famille* which he radiates may almost shake our belief in ourselves. One cannot enter into a scientific discussion of biological heredity with a person who has such a great future behind him, because some people would at once think of "sour grapes." Certain abnormal people have delusional formations in regard to their noble lineage, which may have been built upon the childhood wish to be born of illustrious parents. Unhappy children who hear stories of adopted or foster babies may compensate by believing that their alleged parents are not their real parents.

(84) *A person bragging about himself (or herself).* 21 20 22 20
21 20 18 18

Similar to No. 79. The bragging person may not believe all he says, but he is generally quite boring because we are so anxious to say something about ourselves. We may feel that we cannot afford to tell him what we actually think of him. If he has the good qualities which he claims, we may feel inferior by comparison. Most people have formed a habit of being annoyed at bragging in general, and want to protect themselves from its unhappy mental consequences. In describing the character of Cleon, Madame de Staël wrote that "He does not wait

for you to praise him; he tells you what you should think: he speaks to you of himself, before you have asked him a single question; and if you answer him, he pays no attention to what you say: he likes much better to hear himself; for you can never say any thing to equal what he will say of himself. A person of infinite wit, speaking of what might precisely be called a proud and vain man, once said, 'When I see him, I feel something like the pleasure of seeing a happy couple, his self-love and he live so happily together.'" [8]

FAMILIARITY

(87)	*To know that a person is staring at me.*	13 16	10 15	8 11	7 12

This may make one feel self-conscious, uncomfortable, and ill at ease. Women wonder what is wrong with their personal appearance, and whether the individual is trying to find out something about them. A man may wonder what he has done that is wrong or whether his suit looks shabby. He sometimes stares back, but hopes the person will look away. Young attractive women, especially, may feel that a man is trying to force his attentions upon them. Some abnormal individuals with delusional formations may want other people to stare at them and notice them, but outwardly they pretend to be insulted.

		x	xx	x	x
(90)	*A clerk in a store calling me endearing names.*	14 20	21 24	18 22	19 19 x

People prefer to be called endearing names only by a small group for whom they have a personal and affectionate regard. The clerk becomes unduly familiar when he implies that you and he are on terms of equality. He is especially insincere when he calls you an endearing name and then tries to sell you an unsatisfactory article.

[8] A. L. G. Staël-Holstein, *A treatise on the influence of the passions, upon the happiness of individuals and nations,* Tr., 1798, pp. 104–105.

(92) *A person slapping me on the back in a familiar manner.*	8 15	12 13	9 15	10 15

This form of behavior is more appropriate among intimates and close friends, but it is objectionable even to some of them. There may be some physical pain, and your general bearing may be disturbed. If you do not know the individual very well, or if you feel quite superior to him, the professional good fellow manner suggests in an objectionable way that you and he are on intimate terms of equality. Richardson (53, p. 21) remarks that, " We do not resent a slap on the back by one whom we admire or recognize as our superior, but we do from our inferior. The same act from the one may heighten our self-respect while from the other it is lowered."

(93) *A person putting his (or her) hands on me unnecessarily.*	14 20	18 20	13 20	11 17

This familiar behavior is sometimes suggestive of sex. If a woman is not affectionately attached to a man she will probably regard such behavior on his part as an encroachment upon her personal sanctum. Some homosexuals derive pleasure from putting their hands on others of the same sex, and the habit may have unhealthy associations. Men are more annoyed than women when they are " pawed over " by people of the same sex; but this annoyance is on the whole stronger in women than in men.

Games, Sports

(94) *A person being a poor loser in a game.*	21 23	21 23	20 22	25 18

The social code for games requires the loser to seem cheerful, even though his inner feelings may be quite otherwise. The poor loser may rationalize and insinuate that his losing was accidental or the result of bad luck, and he may think the others cheated or in some way took an unfair advantage of him. The winners do not receive the unrestrained credit for their ability and skill which they desire and think they deserve. In men this annoyance is strongest at 60–90, and in women it is weakest at the same period.

(95) *A person cheating in a game.*	26	27	29	30
	27	28	29	28

You are placed at a disadvantage in the friendly striving for ascendance which is characteristic of most games by the person's dishonest and selfish behavior. He may cheat because he is afraid his ego would suffer too much if he should lose; and he may think that he is deceiving you. Those who cheat in trivial things may be dishonest in larger matters also; and cheating is associated with a disliked type of person. This annoyance is very strong in both sexes at all ages.

(96) *A spectator hissing or booing the players in an athletic contest.*	18	20	21	24
	21	21	22	19
			x	x

He is taking an attitude of superiority towards the players whose performance he probably could not equal. It is possible that he may derive some pleasure from inflicting pain on other people as the result of a repressed brutality. Since the players have no doubt been doing their best, they are already sufficiently distressed by their errors and failures. You may identify yourself with them, especially if you are supporting their side, and experience some of their unpleasant feelings.

			x	x
(98) *To hear people talking to each other when I am playing cards.*	7	9	16	13
	8	4	10	15
				x

This is an illustration of the familiar difficulty of trying to think about two things at the same time. You cannot enjoy the conversation because you have to give some attention to the way you are playing the cards, and you cannot derive the maximum pleasure from the game when you are distracted by the conversation. In men this annoyance increases up to 40–60. In women it decreases up to 25–40, where it is hardly annoying at all, and increases markedly thereafter. Between 25 and 60 it is more annoying in men than in women.

GREETINGS

(100)	*A person giving me a very weak hand-shake.*	12 16	16 16	15 17	13 14

Most people have acquired the habit of gripping a person's hand firmly as a friendly salutation, and a strong grip signifies friendship and respect. You may want to be cordial and friendly with the individual, and are hampered by his cold and formal manner. He may take the ends of your fingers gingerly, and the dead fish hand leaves a clammy feeling. One does not obtain this jelly-fish impression from an elderly and kindly lady, but the drooping lily hand of a young healthy woman is more objectionable. If you have to hold up a man's hand and arm, you feel that his character and personality are weak and effeminate. The weak hand-shake should not be regarded as an inadvertent mistake; because it is a symbolic expression of the person's attitude of hostile isolation towards you. Moreover, he is not frank and open in the expression of his feelings, because he shakes hands merely as a formality. If he had not shaken hands at all he would at least have been sincere. Men sometimes grip a weak hand more roughly or shake it harder in attempting to awaken some kind of response.

					x
(101)	*In a public place, a person calling loudly to me from a distance.*	20 18	12 21	16 20	17 16
			x	x	x

Your mental set is suddenly changed to one that is more appropriate when you are in a conspicuous position. You may feel that everybody is looking at you, and that you must now behave and appear in such a way as to withstand their curious and critical gaze. The person who calls to you may be an acquaintance whom you do not particularly admire; and people may now think that you and he are close friends, and that if he is unduly boisterous in public you would be the same.

GROOMING OF BODY

The sentiment is very strong that details of the toilet should be engineered in private. Several of the annoyances in this class

are concerned with bodily discards, dirt, and germs; and grooming of the body can sometimes be looked upon as symbolical of making the person clean and freeing him from sin.

(104) *To see a woman applying cosmetics in public.* 11 13 15 16
13 10 17 23

Her preoccupation with herself may remind you of your own appearance, and make you feel uncomfortable if you are not very presentable at the moment. Some women object to a girl's making a public display of one of the methods used by women in making themselves more attractive. The girl who is effecting the transformation has a good attitude, however, because it is as if she were saying: "I want to please!" In men this annoyance seems to increase with age; and in women it decreases up to 25–40, and increases markedly thereafter.

(108) *To see a person picking his (or her) teeth.* 15 17 14 15
22 20 21 22

(109) *To see a person removing food from his (or her) teeth and gums by means of his (or her) tongue or lips.* 13 15 18 16
19 22 23 25

The person's mouth may be uncomfortable, and you may identify yourself with him. You may be reminded of former cavities and sensitive nerves in your teeth. The suggestion of chewed food is unpleasant and commonly arouses disgust; and picking teeth in public and other similar activities are associated with a disliked type of person. Removing food from the teeth and gums by means of the tongue or lips resembles the behavior of a child or animal; and the accompanying facial expressions may also be disagreeable. Both of these annoyances are much stronger in women than in men.

Ill Humor

(110) *A person continually wearing an ill-humored expression on his (or her) face.* 14 16 18 20
19 18 21 16

He seems to feel that he has more troubles than other people and is not being treated as he should be. There is an element

of conceit in his make-up, and he generally expects some things he does not deserve. His presence creates an unpleasant and depressing atmosphere, because he does not hesitate to inflict his peevishness and sullenness on his companions, although their dispositions may naturally be more amiable and cheerful. A person's sources of affliction are multiplied when the world knows he is distressed.

ILLNESS

(112)	*A person continually talking about his (or her) illnesses.*	19 22	19 22	20 20	22 18

Some are unpleasantly conditioned to their past illnesses, and this person may remind them of serious operations and even suggest the fear of death. If the individual has a sickness complex, he may enjoy poor health, and be proud of the number and rarity of his illnesses. If he has encountered too much trouble and if his work is unusually difficult, the fiction of physical illness may afford the desired excuse. A person who is not getting the attention, sympathy, and affection that is desired can feign illness as a means to an end. Women who are brutally treated by their husbands sometimes adopt the evasion of a neurosis, and in this way secure the inner mental advantages of disease. MacCurdy (33, p. 445) writes that "Hypochondria battens on misplaced sympathy. If sympathy be denied the patient feels that his querulousness is justified; if sorrow is expressed for his sufferings, the hypochondria is, so to speak, paying dividends. The secret of treatment is that sympathy be given the patient (who *is* suffering) but entirely withheld from the symptoms. In other words, he must be comforted as one suffering from mental but not physical disease. This is an attitude which is extremely difficult for the layman to cultivate." Some people are always on the verge of a nervous breakdown; but the breakdown never comes. Invalidism may be caused by over-coddling in infancy and childhood.

(113) *To hear a person relating the details*	13	13	13	17
of his (or her) operations.	15	18	13	12

Similar to No. 112. This reminds some people of the unpleasant occasions in the past when they were "operated" upon both physically and financially. The person may have a feeling of superiority on account of the delicacy and cost of his operations, and there may be an inference that his operations have been greater and more important than yours. Some people become quite absorbed in describing the details of one of their operations and assume that everyone else is equally interested.

INSINCERITY, LYING

(114) *A person continually giving excuses*	15	14	15	17
for his (or her) behavior.	17	17	18	14

Giving excuses is generally an indication of some kind of guilt; and this person may be like the confused manic patient who said, "I am innocent of something and I don't know what it is!" In attempting to have his faults exonerated and his offenses extenuated, he may try to seem more worthy than he really is. You may seem to accept his excuses as valid in order to be agreeable, but you may not like the assumption that you do not understand his real motivation.

(115) *To hear one person flattering an-*	13	11	11	14
other.	12	11	12	14

He is trying to please or gain a favor by his complimentary speech; and his behavior is generally insincere. There is something to be said for La Rochefoucauld's maxim that "We generally praise only to be praised." This form of behavior is also an illustration of the old homely adage, "You scratch my back and I'll scratch yours." The flattery may also be an over-compensation, for the individual may be trying to keep the other person from realizing his antagonistic attitude towards him and his uncomplimentary opinion of him. You may feel uneasy with a person given to flattery because you do not understand his attitudes clearly, and you may not be certain of the kind of favor he is trying to gain. Frequently, if a person deserves praise he

cannot be flattered, and if he can be flattered he does not deserve the praise. An individual who does not regard himself highly is generally greatly pleased by compliments.

INQUISITIVENESS

(117)	*A person being inquisitive about my personal affairs.*	22 22	22 21	22 21	23 22

This unduly familiar person assumes that you like him well enough to make him a confidant. He may be trying to get you to admit some of your imperfections so that he can feel superior and possibly use this knowledge against you. You may feel offended and uncomfortable if he seems to think that you are concealing something of which you are not very proud. His interest in you may be motivated more by curiosity than by affection.

(118)	*A person asking me unnecessary questions.*	19 17	18 19	16 19	20 18

This is sometimes annoying simply because an ignorant person wastes your time. He may want to appear informed by seeming to know how to ask questions in a field in which you are especially interested. He may be trying to put something over on you by asking questions you cannot answer, or he may be attempting to gain your favor by a false humility.

INTOXICANTS

Some heavy drinking is caused by a desire to escape from reality; and such a compulsion as dipsomania may be the result of a severe mental conflict. A person may have to be so conscientious and moral, his work may be so oppressive, and his conflicts and repressions so strong, that he can imagine no greater relief than to become intoxicated. Once in this condition, his work is no longer oppressive, his finer sentiments are no longer a source of trouble, and his conflicts are for the time being removed. This is in keeping with a sentiment expressed by Robert Burton (**8**, p. 409), " Wine makes a troubled soul to rest, though feet with fetters be opprest." Solomon also prescribed

wine for those whose hearts were heavy: "Let him drink, and forget his poverty, and remember his misery no more."[9] But in spite of the temporary pleasure that many people derive from drinking, alcohol is in modern times frequently associated with poor jokes, boring parties, feeblemindedness, sensuality, brutality, and crime.

(119) *To see a woman drinking liquor.*

		x		
17	14	19	26	
24	13	23	28	
		x		

A few people still regard drinking as one of the prerogatives of men, and some think that a woman drinking liquor is trying to be masculine and "smart," or willing to make too large a sacrifice for the sake of seeming a good sport. Women consider that she cares very little for her character, and they are afraid she may lower the moral reputation of their sex in the opinion of both men and women. In both sexes this annoyance decreases up to 25–40, and it increases markedly thereafter. Women are much less annoyed at 25–40 than below 25 or above 40.

(120) *To see an intoxicated man.*

16	13	22	24
25	24	26	27

The behavior, sight, and odor of an intoxicated man may leave strong associations; and disgust is commonly aroused when little self-control is left and the man is almost reduced to the animal plane. The unpleasant associations are particularly important in the case of women, because they are sometimes annoyed, embarrassed, or insulted in public by men in this condition. The brutality and crime which are caused by alcohol weigh more heavily on women than on men, but the men are also unpleasantly conditioned by the past experiences of their mothers, wives, and daughters. The sight of an intoxicated man frequently arouses fear in women, but sympathy for his family is also a common response. One of the sensitive women subjects, for example, said, "I feel sorry for the man's family; for his mother in her disappointment, his wife in her suffering, and his children in their

[9] *Proverbs*, 31, 7.

privation." With some women the economic factor is an important consideration, inasmuch as the habitual drunkard is not the most ideal support that could be imagined. In men this annoyance increases markedly just after 40, and in women it is very strong at all ages.

	x			
(121) *To see an intoxicated woman.*	24	19	27	27
	28	26	28	28
	x			

This calls out disgust and sympathy in both sexes. Most women feel that she has lowered herself to a vulgar state, and they are afraid she will cause men to have less respect for their sex. There is some justification for this discrimination on the basis of sex, because an intoxicated woman can bring more shame to her family than an intoxicated man, and she seems all the more disgraceful to her sex because of the relation of drink to prostitution and to children irresponsibly conceived and illegitimately born. In men this annoyance decreases just before and increases markedly just after 25–40. In women it is very strong at all ages.

Jokes, Stories

In order to be successful a joke should stimulate and then release certain tendencies that have been repressed. The subject-matter of the joke should first increase this tension and introduce an element of suspense, and when the climax is reached there should be a sudden shift in the point of view or a quick change of attitude, which serves to release the repressed tendencies. Pleasure and laughter will theoretically be produced in social situations when these conditions are fulfilled. This process of stimulation and release is subject to rapid fatigue or adaptation. Since laughter is motivated partly in the unconscious one frequently does not know why he laughs or exactly what he is laughing at. The best jokes are found in those fields where there has been the largest amount of repression, such as sex, religion, race, men vs. women, married life, mothers-in-law, radicalism, etc. Since people differ very widely from each other in their conflicts and

repressions, it would be expected that an excellent joke for one person may be a very poor one for another. In order to be pleasing, the repressions must also be released differently in different people. Since jokes deal with material about which people are often very sensitive, there is always a danger that the repressions may be unpleasantly stimulated but not adequately released. Since the joke may be concerned with a subject towards which some people are quite sympathetic, it is necessary to be familiar with the likes and dislikes of one's auditors before attempting a joke or story of any kind.

(122)	*A person continually trying to be funny.*	16 18	17 17	17 20	15 15

This continued attempt to provoke laughter may be a compensation for an inner feeling of grief or sadness; and a depressed person sometimes uses this method of trying to escape from himself. This is a partial explanation of the fact that melancholy people are the most witty, and also the fact that clowns are often very unhappy people. A person continually trying to be funny may also be attempting to attract attention to himself. It is a strain on one's politeness to feel required to laugh repeatedly with a person if he does not long continue to be funny. An individual appears stupid if he continually tries to be funny but fails; and even if he has reasonable success in his efforts he may seem to suggest that those who are listening are not intelligent enough to participate in a more intellectual conversation.

(123)	*A person laughing a great deal at his (or her) own jokes.*	16 18	16 16	15 18	17 15

He seems to feel that if he did not laugh conspicuously at his own jokes the company might not laugh at all. A greater response will be produced in the auditors on account of the contagion of laughter; but some of the people present may laugh merely because he laughs, and not, as he may assume, on account of his joke. He may keep people waiting in an annoying manner by beginning to laugh before he reaches the end of his joke.

LANGUAGE

(125) *To hear a person make bad grammatical errors.*	14	15	13	11
	19	19	18	15

The errors interfere with your habitual process of following his words by your own subvocal speech, and you may have to exercise self-restraint to keep from correcting him if he uses such expressions as " ain't " and " he don't." Grammatical errors are sometimes associated with a disliked type of person.

(128) *A person using a great deal of slang.*	9	13	18	19
	18	17	22	23

Some slang words and expressions are used so frequently that they become very monotonous; and the coarse and rude expressions are associated with a disliked type of person. The speech or dialect common with special classes of people, such as sailors, or associated with certain occupations, such as professional baseball, may be annoying to some people because they find it hard to understand.

MEN VS. WOMEN

(140) *To see a man remain seated in a street-car while a woman stands.*	15	11	12	13
	19	11	12	12

Men have long prided themselves on being superior to women in physical strength, and women have accepted the chivalrous manners of some men as a symbol of personal admiration and respect for their sex. But in recent years it has seemed that the social position of women is frequently low and her rights few in just those localities where chivalry is most highly developed, and, as Madame de Staël (59, p. 145) exclaimed, " O women! ye victims of that temple in which you are said to be adored! " Although a few women are seeking strict equality, the large majority prefer the old order of things at least as far as the unequal manners are concerned.[10] Since men give up their seats with more alacrity when the woman is well dressed and physically attractive, the woman who is kept standing may feel inferior and

[10] See Marion Harland, Are our women ruder than our men?, *The Independent*, 1909, 66, 738–741.

embarrassed because a low valuation seems to be placed on her personality and general attractiveness. You may identify yourself with her and experience some of her unpleasant feelings. The man's behavior seems to be a reflection on the chivalry of the males and a slur on the attractiveness of the gentler sex. Middle-aged and elderly women are sometimes pleased when they are not given a seat; they may regard this as a tribute to their apparent vigor. In both sexes this annoyance is strongest at 10–25, and it decreases markedly just after this period.

(141) *An effeminate man.*	22	19	19	20
	22	18	16	15
(142) *To hear a man talking in a high-pitched, feminine voice.*	17	16	16	17
	20	15	16	15

The effeminate man has some of the physical and mental traits of the opposite sex, and he may tend in the direction of homosexuality. Women are not romantically attracted to him because they may have been positively conditioned to the attributes and qualities of the more natural man. The effeminate man is also not attracted to women because of his glandular deficiencies and his past failures in romantic pursuits. His perverted organization would prevent him from being an attractive lover or desirable husband. Men do not like him because his feminine traits challenge their ideal of masculinity, and because he lowers the concept of manhood in the eyes of women. He is therefore unsatisfactory and sometimes repulsive both as a man and as a woman. The effeminate man has not entirely advanced beyond the homosexual level in his personality organization, and it is possible that men have learned to be annoyed at feminine traits in a man partly as a defense mechanism against their own unconscious regressive tendencies. Men are afraid of being feminine, and the colloquial word " sissy " is commonly used as a term of derision. Feminine minds are sometimes found in bodies which have a fairly masculine appearance. In both sexes this annoyance decreases just after 10–25. After 40 it is stronger in men than in women.

The high-pitched feminine voice is one of the most distinguishing characteristics of the effeminate man. Boys ridicule the high-

pitched voices of girls, and the high-pitched voice of a man sounds affected and insincere. In women this annoyance decreases just after 10–25.

(143) *A mannish woman.*	14	14	15	19
	13	12	14	17

A mannish woman may be trying to be superior by imitating or affecting some of the characteristics of men. Men are not romantically attracted to her because some of her feminine qualities are gone. It is possible that she is not attracted to men because she may be disposed in the direction of homosexuality. Women do not like her because she does not seem to have a high regard for her own sex, and this interferes with their beliefs in regard to ideals for womanhood. Some women suppress a conscious or unconscious desire to be masculine and to occupy a man's position, and the mannish woman raises the unpleasant question of the relative rights and duties of the two sexes. Very masculine attitudes are sometimes associated with women whose physical appearance is very feminine. In both sexes this annoyance seems to increase after 40. It is stronger in men than in women.

Music

Many people like to listen to music because it improves the condition of their feelings, partly by its influence on the unconscious mental processes. It tends to reduce the inner strain and tension and to produce a more pleasing adjustment. Listening to music involves the process of following of the rhythmic order and combination of tones subvocally. An attentive attitude must be maintained, sometimes by a definite effort, if the melody and harmony continue to afford any pleasure. In several of the annoyances related to music, this set to follow the music and to derive pleasure from it are interfered with.

(147) *To see a musician (or singer) making affected and unnecessary movements while he (or she) is performing.*	17	16	19	15
	17	17	19	16

This interferes with the pleasure from the music and directs your attention to the musician. He makes himself the center

of attraction and behaves as if he thinks himself very clever and a decided success. A man frequently appears effeminate when he makes too many affected movements. Some musicians have a general feeling of inferiority on account of their failure to to achieve other kinds of success in the world, such as honor, wealth, and fame, and their " airs " may be a visible compensation for this conscious or unconscious feeling of inferiority. The art of some musicians has its root in this inner dread or uneasiness. The artist may have very strong feelings and emotions, and the art serves as a safe way of venting them. The artist is more subject to hysterical symptoms than the average person, partly on account of his unrestrained emotions and the inadequate synthesis of his personality.

NERVOUSNESS

(162) *A person biting his (or her) finger-nails.* 16 18 19 20 21 22 24 22

This may be a symptom of a trouble that is not apparent on the surface. In childhood the habit frequently exists for a few months or years and then disappears, and it may be regarded as an autoerotic and regressive act. We may have been unpleasantly conditioned to the former pain caused by biting our own finger-nails, and to the unpleasant occasions in childhood when we were corrected or punished for this habit. The person's fingers may seem sore and painful, and we may think of the dirt from his hands and finger-nails that is now in his mouth.

(163) *To hear a person cracking his (or her) joints.* 12 18 16 15 18 20 22 21

This sound may resemble that of bones breaking, and although the person may feel no pain, people sometimes think that he is hurting himself, and identify themselves with him.

(164) *To hear a person grating his (or her) teeth.* 15 18 18 18 20 19 23 24

" Gnashing of teeth " sometimes occurs in children during restless or uncomfortable sleep, and the sound may be annoying in

itself. It is associated with an angry mood. It may seem that the person is hurting his teeth, and you may identify yourself with him.

(165) *To see a toothpick sticking out of a person's mouth.* 10 13 11 10 / 17 19 16 16

It is possible that this habit goes back to thumb sucking and the infantile satisfaction of nursing, and a toothpick in the mouth is sometimes associated with a disliked type of person. Children are taught that this habit is dangerous, and you may be afraid the individual will in some way hurt himself. This annoyance is much stronger in women than in men.

(166) *To see a person picking at a sore.* 19 21 23 21 / 24 25 25 24

You may be unpleasantly conditioned to this situation as a result of the sores you have had on the surface of your body; and it may also remind you of uncleanliness, bodily cast-offs, germs, infection, and even blood poisoning. Picking at a sore is sometimes more pleasant than unpleasant for the person who is doing it, but you may identify yourself with him and feel some of the pain you think he is experiencing.

(168) *A person scratching his (or her) head.* 10 11 13 14 / 16 14 15 17

His scalp may need extreme treatment for something like pediculosis, and the scratching habit may remind one of a monkey hunting for fleas. Dandruff may fall on the person, on others, about the room, and even in food. You may develop an "itchy" sensation, and have to suppress a desire to scratch your own head.

(172) *To hear a person sucking his (or her) teeth.* 15 19 21 21 / 22 23 24 22

You may think he has an uncomfortable mouth and a painful tooth, and identify yourself with him. Any pleasure that he derives from sucking his teeth may be an autoerotic survival. Some people are unpleasantly reminded of the sound made by babies when they are sucking and by the lower animals when they are eating.

PUBLIC CONVEYANCES

(180)	*A person in a street car not giving me as much space as he (or she) reasonably could.*	17 17	22 20	22 21	19 20

This selfish person may seem to suggest that you are not important enough for him to disturb himself slightly on your account, and you may not like to be forced into any kind of apparently familiar physical contact with him. You may become self-conscious if you think others are aware of the person's ascendant attitude together with your annoyance and personal discomfort. In some cases he is merely deficient in cerebral organization, and you may assume more of a personal reference than is intended.

PUBLIC ENTERTAINMENTS

Because of the large amount of trouble and misery in the world, most people go to the theater to be cheered up and to have their mental tension reduced. They do not want to see life shown exactly as it is, because they may already have experienced too much of the tragic side themselves. They want to indulge in some kind of compensatory phantasy, and see life as they had hoped it would be. If they are looking at a play or a moving picture, they frequently identify themselves with the actors and feel themselves into the situations shown. The theater extends the limits of a person's experience and affords a more varied mental activity, but simple activity for its own sake is not satisfying to the average person. The scenes and characterizations must satisfy the unconscious needs as well as the conscious desires. In the annoyances in this class a person is distracted in some way and the pleasure furnished by the entertainment is interfered with. Those who furnish the annoying stimuli show little consideration for the feelings of other people, and do not appreciate the inner psychology of most of the other individuals in the audience.

(184)	*To hear a person reading the titles aloud during a moving picture performance.*	25 25	22 22	23 21	17 20

Since the person's oral reading is slower than your subvocal reading, he will generally lag behind you in reading. You have

a tendency to read along with him, and your own more pleasant subvocal processes are interfered with. Relatively uneducated people sometimes have a habit of reading almost everything aloud. Someone may have to read the titles aloud for an old person who does not see well, or read them and then translate them for a foreigner who does not understand the English language, and it not infrequently happens that a very vocal child is given auditory assistance by his parent.

PUSHED (BEING)

(186) *To be pushed when in a crowd.* 17 16 15 18 19 18 19 20

A person will naturally feel inferior if his posture is disturbed, and movements restricted, feet stepped on, and his hat pushed down over his eye. Anger generally results when one is shoved around as if he were one of a herd of cattle. Some people are negatively conditioned to being pushed when in a crowd on account of their past experiences in mobs or panics, and the situation may now arouse a fear in them that they will in some way be injured. Occasionally there is a slight claustrophobia (fear of closed spaces), or "ochlophobia" (fear of crowds). One naturally objects to a person who is wearing very dirty clothes rubbing up against one. The annoyance from being in close bodily contact with other people may be suggestive of sex; and it is possible that an aversion for crowds sometimes symbolizes a fear of too intimate contact with the opposite sex. Men generally do not object to being in fairly close contact with women in a crowd. One reason for so much pushing in crowds is that some adults derive a childish pleasure from giving other people a good shove, and the crowd situation is one of the few occasions where they can do this without getting into trouble.

READING, STUDYING, WRITING

(188) *A person looking over my shoulder and reading the book or newspaper I am reading.* 16 14 16 15 14 11 13 16

Some people consider that this is an invasion of their privacy and an unduly familiar act, especially if the individual is a

stranger. They may be afraid he will see and disapprove of what they are reading; their thoughts are diverted from the subject matter itself, and they may feel self-conscious. They may also think they ought to act so that the person will be pleased; but if they hold the page in a strained position so that he can see well, then they may be inconvenienced. They may hesitate before turning the page because they do not know whether he has finished it or not. If the person is physically very close to them he may breathe in their face or on their neck. Some people have a hurried feeling of competition, and they read very rapidly or possibly skim the material in trying to finish the page ahead of the other person. If they are naturally slow readers they may feel nervous, and later not know very much about what they have read.

(189)	*A person looking over my shoulder*	20	20	23	20
	at what I am writing.	19	21	24	18

Similar to No. 188. He may take a critical attitude towards what you are writing or the way you are expressing it, and you may have a feeling of inferiority if you think he has noticed some of your mistakes. Even if you are able to think of the writing instead of the forward person, the tendency towards self-criticism which is now present may inhibit the normal expression of your thoughts.

Religion

Many people have had arguments and quarrels on religion, and this subject is sometimes disagreeably associated with sin, conscience, fear, death, damnation, repression, and prejudice. The consciousness of guilt and sin which is so important in some of the mental disorders, comes largely from religion. Religion is also the great source of comfort for those who are miserable, because it is commonly believed that every soul is divine, and that however wretched a person's life may be he can obtain a certain elevation and attain more peace of mind by identifying himself with the Divine Providence. A person who does not possess much material wealth and power can find consolation in the

thought that these things are not to be compared with values in the other world. Many religious exercises have an æsthetic nature which helps to relieve the inner strain and tension, and materially increases the total amount of happiness in the world. Religion has a broader significance also because of its relations to devotion, faith, godliness, holiness, morality, piety, theology, and worship.

Some of the outward forms of religious behavior in certain people may be regarded as a compensation for an inner feeling of guilt. These people are trying to appear worthy in their own eyes by keeping the unpleasant realization of past sins from coming into consciousness. They may be extreme in their condemnation of unimportant moral lapses in other people, and become inspired reformers interested in some kind of asceticism or abstinence movement. People who have been miserable or who have been depressed by acute moral struggles and conflicts are in a better position to sympathize with others in the same condition, but such people do not always take advantage of their opportunities.

(198)	*To hear a person criticizing my religion.*	20 21	13 16	15 18	18 20

Most people regard religion as a personal matter, and feel that they have a right to their own opinions and beliefs, especially considering the fact that they are in a better position to appreciate the inner value of their religion than anyone else. A person's religion may seem almost perfect to him; and he may feel that the individual who criticizes it is ignorant, intolerant, and narrow-minded. The critic seems to be discounting one's judgment, and criticizing one personally; and the critic's attitude of superiority interferes with one's pleasant attitudes and sentiments. If a person's religion has decreased the total amount of misery in the world as far as he is concerned, what justification can another have for criticizing it? In both sexes this annoyance decreases markedly up to 25–40, and increases thereafter.

(199) *To hear whispering during a church service.* 15 16 20 23
17 20 24 25

The whispering interferes with your pleasure from the service, and jars and disturbs your religious sentiments. The person who is whispering shows a lack of respect for the minister and the congregation, and too little reverence and worshipful regard for the service. Since his attitudes are so different from yours, you may feel that the motives which habitually bring him to church are not entirely sincere. In both sexes this annoyance seems to increase with age.

(200) *Orthodox, dogmatic views on religion.* 19 13 14 15
18 17 14 13

Most people have a certain amount of uncertainty and honest doubt in regard to the colder and more intellectual aspects of religion. Dogmatic views may remind you unpleasantly of the important moral and religious problems that you have not been able to solve, and of the troublesome questions it has been impossible to answer. If the person's views appear dogmatic they are probably different from yours, and they may seem to constitute a criticism of your ideas. The individual will probably seem intolerant, conceited, and narrow-minded, because he assumes that he has absolute knowledge in a field where such knowledge is hardly possible. Highly orthodox and dogmatic views on religion are frequently associated with a disliked type of person. Problems which are related to orthodoxy and dogmatism may reach a chronic stage in some old people. They may become fairly conservative, and then find it more convenient to rationalize the tendency in several ways. Extreme conservatism may be of value to them, but it is also a sign of growing incompetence. In men this annoyance decreases just after 25, and in women it seems to decrease with age.

(201) *A goody-goody person.* 21 18 17 19
22 18 17 13

These people are generally regarded as mawkishly good, namby-pamby, weakly pious, unnatural, and insincere. They probably deserve your sympathy because they are suffering from an inner

feeling of guilt and shame, and they are trying to protect themselves from the painful realization of their own shortcomings. They have a morbid fear of being bad, and overcompensate by attempting to be too pious. It has been remarked, cynically, that "nice" people are "people with dirty minds." These goody people add little to the pleasure of living, because they remind you of almost all your faults, and sometimes when you are unsuspecting they make you think that you are worse than you really are. In both sexes this annoyance decreases just after 25; and after 60 it increases in men and decreases in women.

(204) *To hear a man swear.*	11	9	15	21
	17	15	21	25
(205) *To hear a woman swear.*	22	21	25	27
	24	20	26	28

It is frequently considered a sin to make this kind of appeal to something considered sacred; and in Christian countries the Mosaic injunction requires that the name of the Deity be used only in serious religious observances. A person who is swearing frequently appears angry, and may seem to have partly lost control of himself. Swearing is associated with a disliked and coarse type of person, and with the former occasions when we were corrected or punished for swearing as a child. A woman who swears reflects unfavorably on the morals of her sex and seems to endanger their good reputation. In both sexes these two annoyances seem to decrease up to 25–40, and to increase thereafter. Hearing a man swear is much more annoying to women than to men. Both sexes are more annoyed by hearing a woman swear than by hearing a man swear.

RESPIRATION

(208) *To hear a person breathing audibly.*	11	11	12	11
	15	13	13	14
(209) *To hear a person snoring.*	13	16	16	11
	18	18	18	16

These two annoyances suggest that the person's nasal passages need cleaning, or that something is wrong with his nose or throat.

Snoring is annoying principally because it interferes with your sleep. The rhythm of the rattling vibrations of the soft palate may attract your attention strongly; and the hoarse, rough noise may remind you of a pig blowing through his snout. The sound of a person snoring may also be associated with his somewhat unpleasant appearance.

SCHOOL

(214)	*A public speaker talking in a halting manner.*	18	19	21	17
		20	20	23	18

He does not appear to be well prepared, and it may seem that your time is being wasted. You are distracted by his halting manner and may have a strong desire to finish the sentences for him. The customary pleasure from following a well ordered discourse and the desire to help the halting speaker are both interfered with. He may appear uncomfortable and embarrassed, and you may imagine yourself in his place. Many people have had unpleasant and embarrassing experiences in attempting to speak in public, and are negatively conditioned to signs of embarrassment in another person.

SELF-CONSCIOUSNESS

(215)	*To be with a very self-conscious person.*	15	15	14	9
		15	18	17	12

He is preoccupied in thinking about himself and is unduly or painfully aware of being observed by other people. He may be embarrassed, and you may identify yourself with him. You may also wonder whether you have been the cause of his discomfort. This annoyance decreases in both sexes after 60.

SEX

Sex is one of the strongest and most important natural tendencies; and sex and marriage are very strictly regulated in many cultures. The customs and taboos relating to these subjects often depend upon the fact that some kind of provision must be made for the care and protection of the children. The animal sex behavior of man is closely related to his higher sentiments

of affection and love, but the latter are not found among the lower animals. Partly because of this relation and similarity to the lower animals, some people have disparaged the animal sex behavior of human beings; and in certain religious faiths several forms of sex behavior are considered sinful.

Sex is much more strongly and uniformly developed in men than in women, and many women have disparaged the animal sex tendencies of men partly as a defense against their own deficiencies in this respect. Animal sex tendencies are almost completely lacking in some women, but practically all men are susceptible to the physical attractions of women throughout the greater part of life. In view of the marked anatomical and physiological differences between the sexes, it seems plausible to believe that the difference in the matter of sex desire is partly native. This sex difference, however, appears to be less marked in some races than in others. In many cases, men are attracted to women mainly on account of the sex factor; and sex desire passes much more readily from affection and love to the animal form of sex in the case of men than in the case of women. This partly explains the fact that there are more female prostitutes than male, and it also explains the more aggressive behavior of the male in looking for a mate. The woman's behavior is more frequently an expression of the ego tendency, and economic interests are sometimes quite obvious. Most women develop a habit of being on their guard against men, and many women have a certain distrust of men which is sometimes justified. Sex is the dominating factor in the romantic interests of men, and the sexual natures of different men are generally quite similar. "All men are alike," is a saying frequently heard. Sex desire in women occurs in many different forms and degrees, and they require more education and caressing in all their love affairs. For this reason, the sexual nature of women is harder for both sexes to understand. Women value those qualities which will cause men to make love to them, and both sexes are interested in the personal beauty of women. Women are on the average much more narcissistic than men; and they make an expert use of the sexual tendencies of men to further their own economic

and personal interests. This accounts for the fact that so many of the physically attractive women lead a relatively idle life and accomplish little in scholarly pursuits and in the general world of affairs. They do not have to exert themselves particularly because it is so easy for them to secure an economic support in a way that is socially approved.

There is no commonly used word in the English language which denotes a woman who is in love with a man, or a man who is loved by a woman. "Inamorata" means a woman with whom one is enamored, and "inamorato" means a man who is enamored. Such crude or questionable terms as Sweetheart, Sweetie, Beau, Sheik, and Lover refer for the most part to the love of men for women. They emphasize the fact that men are much more strongly drawn to women than women are to men.

In the case of women especially, sex is disagreeably associated with menstruation; the pains, discomforts, and inconveniences of child bearing; abortions; illegitimate children; and venereal diseases. If a woman has had some very painful experiences in connection with sex, she may consciously or unconsciously instil into her daughters an equally prudish attitude, and the daughters in turn may teach their children a similar point of view.[11]

The biological differences of sex have frequently placed women in an inferior social and economic position, and women are always more or less dependent if they have any children. The life and happiness of women depend in large measure upon the extent to which they are attractive to the opposite sex; and it is to be expected that some of the more independent women would object to assuming a "dependent" rôle. It is also not surprising that women have strong feelings on such subjects as prostitution, unmarried mothers, and the double standard of morality. The married women have their own personal, economic, and family interests to protect; and their untiring zeal and enthusiasm for sexual morals frequently surpasses that of the members of labor unions in a different field. Merely calling a woman "prudish"

[11] W. Stekel discusses some of the pathological relations between sex and aversions, **61**, pp. 78–86.

suggests that her attitude is the result of social custom; but a deeper reason for it may be found in biological sex differences and the psychological conditioning of unpleasant and painful emotional experiences. Although the sentiment of love is properly respected by sensitive people, sex cannot be placed in the same category because it has been the cause of so much pain and misery. Sexuality and death are often linked together in poetry and philosophy.

If the life of a family is sordid and the atmosphere of the home clouded, the children may develop an unfortunate pessimism in regard to marriage, together with a conscious or unconscious distrust of the opposite sex. The young man may become cynical and hesitant about marriage; and a girl may have a strong resistance towards, or fear of, falling in love, becoming engaged, and getting married. The character traits of the misogamist, misogynist, and misandrist are largely the result of environmental factors rather than heredity.

Although certain people would like to be "spiritual," the biological sex tendency causes severe conflicts, and it may produce feelings of guilt and shame. There are few individuals who are entirely free from defense mechanisms and compensations in this important field. Sex will probably continue to be a delicate subject in society, because it will always have many unpleasant and painful associations.

Although the following annoyances are more or less closely related to sex, most of them also involve an ego tendency that is very important. In some of the situations that will be discussed, the question is often one of rivalry and superiority rather than of sex and love, especially in the case of women. Prudery generally includes a large amount of self-love; and egoistic tendencies are very prominent in women's suggestions and desires in regard to the morals, general deportment, and manners of men.[12] The elemental sex tendency is much more prominent in man's attempt to restrict and regulate the behavior of women.

[12] For example, see the article by R. Pyke, What women like in men, *The Cosmopolitan,* July, 1901, **31**, 303–307.

		x			
(218)	*To hear a person refer to a sex subject in a conversation.*	12	9	14	17
		17	11	17	20

Some people become self-conscious and embarrassed, partly because sex is a subject which they have repressed. The individual may seem vulgar and immoral, and some persons are particularly annoyed if he refers to the sex subject in a half-embarrassed and unnatural manner in a mixed company. In both sexes this annoyance decreases up to 25–40 and increases thereafter.

(219)	*To see a woman fondling a lap-dog.*	16	15	18	21
		15	14	15	19

It is common to think that she might better be giving her affectionate attentions to the care of a child, perhaps some neglected child who may need them most. Being in love with this kind of an animal is associated with an idle, useless, and sometimes immoral type of woman. She has not made a normal love adjustment; her natural maternal love is side-tracked; and she is not playing the feminine rôle. Some people are disgusted at seeing a dog apparently raised to the plane of a human being in her affections.

(220)	*A person hinting at a sex subject and using words or expressions that have a double meaning.*	15	14	21	21
		19	23	26	24

He seems to be preoccupied with sex and apparently has a conflict on the subject. The topic he has in mind may be an entirely proper one, but instead of discussing it in an objective way he hints at what may seem to be crude and vulgar. He seems to suggest that your thoughts about sex are similar to his own, since you appear to make the correct association and understand his meaning. If you understand him you are vulgar, and if you do not understand him you are affected or stupid. In men this annoyance is strongest after 40, and in women it increases up to 40–60.

(221)	*To see passionate love scenes in the moving pictures.*	9 9	11 14	11 18	20 17

Demonstrative love behavior is generally regarded as a personal matter to be carried on in private, and the sentiment of love seems cheapened when a public and vulgar display is made of it. Some persons feel that they are spying on the intimate lives of other people, and imagine how they would feel if the public saw some of their own affectionate demonstrations. With certain people, love scenes in the moving pictures arouse desires that have to be suppressed. In men this annoyance increases markedly after 60, and in women it increases up to 40–60.

(222)	*To see a woman sitting with her legs crossed and her knees visible.*	4 7	4 10	11 18	11 20

Some people think the woman is vulgar and is trying to attract the attentions of men. The view may remind women of their own physical unattractiveness, their failures in sexual competition, and the relatively low valuation placed upon their romantic personality. In men this situation is not annoying below 40, and it is not very strong after 40. In women it increases with age, especially just after 40. It is much stronger in women than in men.

				x	
(223)	*To be spoken to familiarly in a public place by a person of the opposite sex whom I do not know.*	13 25 x	11 25	16 25	18 25

This is more annoying if the person seems to be a low and unattractive character. Women feel that a man is suggesting that they are common women of the streets; and they are frequently embarrassed when they are spoken to unexpectedly. They may consider that they have been publicly insulted, and wonder what there was in their behavior or appearance that invited the familiarity. Some are afraid that other people who see them will think they habitually associate with forward people of this kind, or that they themselves tried to attract the attention of the person who spoke to them. In men this annoyance decreases slightly up to 25–40, and it seems to increase thereafter. In women it is very strong at all ages.

(224)	*To see over-affectionate demonstrations between girl friends.*	16 17	15 18	15 15	12 12

Some of the psychoanalysts believe that a homosexual component of the sex complex exists in all people, but that it is ordinarily repressed because it is contrary to the moral code. It may find an indirect expression through the mechanism of projection when an individual condemns the homosexual behavior of other people. Kissing and petting among men are harshly condemned by society, but similar phenomena are permitted among women. If a woman is very affectionately attached to several other women, she is ordinarily not as capable of falling in love with a man; she may be cold and indifferent, not particularly inclined to marry, and sometimes afraid of men. Some persons think that the demonstrative girls are insincere and are trying to attract the attentions of some of their male friends.

		x			
(225)	*To be in the company of a man who has the reputation of being slightly immoral.*	16 20 xx	11 16 x	14 19 x	18 25 x
		x			
(226)	*To be in the company of a woman who has the reputation of being slightly immoral.*	17 21 x	15 17 x	19 17	21 24 x

Some people are afraid that others will think they are immoral if they are in the company of an immoral person. You may know that he is slightly immoral and think that others know it also. Adler states that among men who habitually associate with women of the streets are frequently found "individuals given to outbursts of rage and with a tendency to tyrannical lust of power, men, who, to a certain degree, exhibit great impatience and hypersensibility in making proper adjustments to society. They are also characterized by a noticeable kind of precaution; they generally select safe professions and are conspicuous for their boundless distrust and the fact that they really never can become friendly with any one. . . . They generally treat their wives and children with the most in-

considerate severity, are continually bickering, always dissatisfied. . . . Their whole object and purpose in life seems to be the gaining of cheap triumphs and a willingness to be guided by a number of principles which always have as their purpose putting someone else in the wrong." [13] In both sexes these two annoyances seem to decrease up to 25–40, and to increase thereafter. Men are more annoyed by immoral women than they are by immoral men.

(227) *The jealous behavior of a man.*	17	16	21	18
	18	19	22	16
				x
(228) *The jealous behavior of a woman.*	16	18	22	18
	20	21	21	15
				x

Jealousy exists in many different forms, and is probably found in every kind of competition. There is a feeling of disturbed excitement and frequently an impulse to force the rival from the field. Jealousy is more likely to appear when a person feels inferior, and it reveals an insecurity which he is reluctant to acknowledge either to himself or to others. It produces constraint in a social gathering, because one individual is angry towards two other people; and when you are with them you may have to be unnatural and unusually careful of what you say and do. Many have been unpleasantly conditioned to " scenes " and quarrels in the past when some person was unduly apprehensive of being outdone by a rival, or when he was distrustful in regard to the fidelity of another person.[14] In both sexes the jealous behavior of a man is most annoying at 40–60. In men the annoyance from the jealous behavior of a woman increases up to 40–60, and decreases thereafter; and in women it seems to decrease after 60.

[13] Adler. 1, p. 332.

[14] A good treatment of jealousy may be found in M. Friedmann, *Ueber die Psychologie der Eifersucht,* 1911.

(229)	*To hear a joke or story on a sex subject when in a group of people.*	17 22	13 22	17 24	19 25

x

Some consider sex a subject that should be referred to only in a serious manner, and their inhibitions and repressions in regard to it are more active when in a group of people. The joke or story may embarrass them and make them uncomfortable, but they may not want people to know that they are annoyed. They may wish to laugh but feel they ought not to. If they laugh, other people may think they are vulgar; and if they appear disgusted, others may think they are affected. In men this annoyance decreases up to 25–40, and in both sexes it seems to increase thereafter. It is much stronger in women than in men.

(231)	*A man continually referring to his women friends.*	18 20	18 18	19 20	20 18
(232)	*A woman continually referring to her men friends.*	18 20	18 19	21 19	18 19

This egotistic person may suggest that you are not his equal in personal attractiveness and romantic prowess; and envy may be one of the elements in the situation. If a man and a girl are spending a presumably pleasant evening together, and she has a great deal to say about her other men friends, he will feel that she is so preoccupied with them that he is not important enough to attract much attention even when they are out of sight. She may be so enthusiastic about the absent inamoratos that it is impossible to change the subject. The only way he can preserve his inner peace of mind is figuratively to take himself out of the competitive situation. The same considerations also apply when a man tells his girl companion about all of his other women friends. Married people who are dissatisfied with their mates sometimes indulge in flights of fancy which deal with a whole procession of ladies or gentlemen they could have had.

		x	x		x
(234)	*An acquaintance of the opposite sex trying to kiss or pet me.*	14 23	17 26	23 27	16 25
		x	x	x	x

The romantic forwardness of a man may be annoying or disgusting if the girl feels very superior to him and has no affection for him. He may seem to suggest that she should be pleased at these attentions from him, and she may resent the familiarity. Some women who are naturally cold or very repressed do not like men to touch them at all. They feel superior when they resist these attentions, and cheapened when they permit them. The forward man may have a low opinion of the girl, and she may wonder what he and perhaps others will think if she permits the familiarity. In both sexes this annoyance seems to increase up to 40–60, and to decrease thereafter. It is fairly strong in women at all ages.

(235)	*To see public love-making.*	15 22	15 23	19 23	22 26

Similar to No. 221. Some identify themselves with the affectionate couple and imagine how embarrassed they would be if others saw them similarly occupied. The spectators may feel envious and inferior because they would like to be similarly engaged, but for one reason or another find it impossible or inexpedient. Some people are unpleasantly reminded of their mediocre ability in romantic competition. Public love-making is something associated with lax moral standards, and in the opinion of some sensitive people it cheapens the sentiment of love and detracts from its beauty and seriousness. This annoyance increases in men after 40 and in women after 60.

(236)	*A person of my own sex making uncommon and continual efforts to attract the favorable attention of one of his (or her) acquaintances of the opposite sex.*	14 18	15 20	16 22	15 21

(237) *A person of the opposite sex making uncommon and continual efforts to attract the favorable attention of one of his (or her) acquaintances of my own sex.*	13	13	16	12
	16	18	20	19

The person is making too obvious an attempt to be popular, and he may be trying to compensate for a feeling of inferiority which has resulted from previous failures to attract the favorable attentions of the opposite sex. Some persons are afraid he will get ahead of them, and they may think they are not receiving the attentions they deserve. In both sexes these two annoyances seem to increase slightly up to 40–60, and to decrease slightly thereafter. The first of these annoyances is a little stronger than the second in both sexes.

Sleep

Difficulties in falling asleep and in sleeping are commonly caused by troubles, worries, and anxieties. According to Adler (2, p. 175) "Sleep disturbances are an index of greater cautiousness in the face of a feeling of insecurity." In order to fall asleep easily a person's thoughts should be peaceful and he should feel secure. The process of going to sleep also involves the withdrawal from reality, the raising of all sensory thresholds, and a degree of muscular relaxation. In the annoyances of this class, some disturbing stimulus attracts the attention of the person, lowers the sensory thresholds, increases the muscular tonus, produces a tense and nervous condition, and interferes with the pleasant process of falling asleep. After having been kept awake for a few minutes, one may be unable to go to sleep again for a considerable period of time. Insomnia is sometimes caused by a fear of not being able to go to sleep.

(239) *To hear cats fighting when I am trying to go to sleep.*	21	21	25	25
	21	25	25	26

The harsh and penetrating quality of this sound may be disagreeable in itself. Some people mistake it for the prolonged crying of a child. Others are unpleasantly reminded of the sex behavior of the animals.

(240) *To hear a dog barking when I am trying to go to sleep.* 17 17 21 25
18 19 22 23

Some are afraid a man is prowling about the yard, and others may have a slight anxiety because of the superstition that a howling dog portends death. In men this annoyance increases after 40, and in women it increases just after 40.

(246) *To hear water dripping from a faucet when I am trying to go to sleep.* 13 13 20 15
18 19 21 24

There is a tendency to pay attention to the rhythm of the dripping water and to listen in some suspense for the sound of the next drop. Since people have a habit of turning off the water they may feel that they ought to get up now and shut it off, but they may not do so because of the general inertia of human nature. In men this annoyance is strongest at 40–60, and in women it seems to increase slightly with age.

Snubbing

(248) *An acquaintance snubbing me or not paying any attention to me.* 19 17 16 14
20 16 16 14

He may feel that you are so inferior to him that a friendly attitude towards you in public would injure his general reputation. You may think his behavior and attitude of hostile isolation are intended as a personal insult. After being snubbed you may brood over your inferiorities, and wonder what you have done that caused the deliberate or contemptuous neglect, or the cutting and satirical remark; perhaps it was caused by some inferiorities of which you are not aware. A strong antagonism towards the person is generally aroused, and it is quite unusual to remain entirely unruffled and unconcerned. In both sexes this annoyance seems to decrease with age.

Speech, Conversation

(252) *To hear a grown person talking baby talk.* 21 23 23 24
23 25 20 17

This is associated with a disliked type of affected and foolish person who may be trying to attract attention and attempting to

appear young, cute, and kittenish. In women this annoyance decreases after 40. Before 40 it is stronger in women than in men, and after 40 it is stronger in men than in women.

(256)	*A person monopolizing the conversation.*	20 20	21 19	20 18	23 17

His behavior suggests that his remarks are very important, but that what you and others might contribute to the conversation is inconsequential and would not interest him. He may have a good deal to say about himself, and you are denied the pleasure of putting yourself forward. Monopolizing the conversation is a trait of some neurotic people. After 25 this annoyance is stronger in men than in women.

(257)	*To hear a person using such expressions as "If you know what I mean," "Do you get me?," etc.*	9 13	13 14	16 17	13 15

He seems to have a weak vocabulary and a limited supply of clear ideas, but thinks that what he is saying is so subtle and abstruse that you are unable to comprehend its meaning immediately. He will make a simple statement that anyone could understand and then become solicitous about your powers of perception. This annoyance is associated with a disliked type of person. In both sexes it seems to increase up to 40–60, and to decrease thereafter.

(258)	*A person talking a great deal and not saying anything very important.*	20 18	21 21	20 18	23 17

Similar to No. 256. The person may make this "flight into reality" in trying to escape from his own disagreeable thoughts, and his bromidic remarks may have an unconscious motivation. He interferes with your pleasurable activities, but you may have to listen as a matter of courtesy. After 40 this annoyance is stronger in men than in women.

(260)	*A person in conversation with me not paying attention to what I am saying.*	24 24	24 23	23 23	24 20

(261) *A person asking me to repeat when he (or she) has not been paying attention to what I have just said.* 22 24 22 24 / 25 24 23 20

He is not interested in what you are saying, and may consider that his private meditations are more important. A person seems quite presumptuous if he does not listen to your remarks and then asks you to go all over it again. Some conversations are nothing more than the alternate sacrifices of people who listen only with the hope of being allowed to speak in their turn. La Rochefoucauld remarked that, "We often forgive those who bore us, but we cannot forgive those whom we bore."

(262) *To listen to a person who is talking in a halting manner and continually saying "er-er," "and-er," etc.* 17 19 20 15 / 20 21 21 19

He seems self-conscious and embarrassed, and some persons identify themselves with him. They may have a desire to supply his thoughts for him, and they are deprived of the pleasure of following a well-ordered discourse. On the subject of stuttering, Stekel (61, p. 310) writes that, "One of the most frequent forms of fear hysteria is stuttering, the dread of speaking. Originally it is only the fear of betraying some secret by speaking. Then the fear is transferred to the speaking itself. The people then fear not being able to speak quietly without interruption. . . . Stuttering is a psychic betrayal like slips of the tongue or of the pen. . . . It is internal resistances which check the free flow of the speech, not false articulation, lack of breath, indistinct vocalisation, etc. . . . The neurosis always begins in childhood. . . . The child has something to hide. . . . If stuttering occurs in adults, it is always a case of repressed ideas."

(267) *To hear a person talking in a shrill voice.* 13 15 15 16 / 18 18 18 17

(268) *To hear a person talking in a harsh or rasping voice.* 11 15 13 12 / 18 17 18 16

These sounds may be annoying in themselves, and they are sometimes unpleasantly associated with former arguments and

quarrels. A person with an unpleasant voice frequently has a feeling of inferiority and is trying to attract attention.

(270) *People whispering to each other in company.*	15	14	15	14
	20	20	19	20

They suggest that you are not on equal terms of intimacy with them, and that you could not be trusted with the matter they are discussing. You may for the time being have a feeling of inferiority because you do not have their confidence. Some persons think that critical or unkind remarks are being made about them, and many feel self-conscious and uncomfortable in this situation.

SPITTING

(271) *To see a man spit in public.*	17	18	19	18
	25	25	26	25
(272) *To see a woman spit in public.*	23	25	23	25
	27	27	28	26
(273) *To see a man spit tobacco juice.*	22	21	20	21
	28	28	28	27

These annoyances are concerned with discards from the body, and they are very unpleasantly associated with dirt, germs, and disease. They frequently arouse disgust and sometimes nausea.

A woman spitting in public is often a disliked type of person, and she may seem degraded and vulgar.

Most people object to the appearance of tobacco juice, as well as to the stains it leaves. Occasionally a person is very strongly conditioned to seeing a man spit tobacco juice because of an unfortunate experience in the past when he was accidentally expectorated upon. This annoyance is associated with a disliked type of man, who sometimes also has stains of tobacco juice around his mouth. These three annoyances are very strong in women at all ages. Seeing a man spit in public and seeing a man spit tobacco juice are much more disagreeable to women than to men.

TABLE MANNERS

(280) *To see a person at the table spitting out food.* 26 24 27 27
28 28 29 28

This regressive behavior involves a bodily cast-off, and may remind one of babies and the lower animals. The sight of the chewed food is frequently disgusting in itself, and it may suggest vomiting. This annoyance is very strong in both sexes at all ages.

(287) *To see a person at the table lower his (or her) head very close to the plate while he (or she) eats.* 16 15 16 13
20 23 22 21

He resembles an animal with his head in his food. He displays too much interest in the physical pleasure of eating, and does not seem to be sufficiently interested in the company and the conversation. This annoyance is much stronger in women than in men.

(288) *A person who is eating at the table criticizing the food.* 20 19 20 21
24 22 25 25

He may call attention to unpleasant features of the meal that might otherwise have passed unnoticed; and your appetite may be spoiled. He suggests that he has been accustomed to much better food; and if you are enjoying it you may think he insinuates that your taste is not as cultivated as his. Some women who try to appear fastidious by criticizing the food are not very good cooks themselves, and pay little attention to the cooking and serving of meals in their own homes.

(289) *A hostess repeatedly urging me to take some food that I do not want.* 23 21 19 18
20 22 19 20

You may feel uncomfortable and embarrassed because you are afraid you will offend the hostess or hurt her feelings; and she may cause you to think that you are not doing your complete duty as a guest. Some people become sick from eating food they do not want. Her repeated urging may seem to suggest that you do not know what you want, or when you have had enough. She is probably not so much concerned about your

pleasure as she is interested in making it appear that the food on her table is very palatable, and so appetizing that you should be glad to take some when it is offered.

TEASING, BULLYING

(290)	*To see or hear an animal being cruelly treated by a person.*	28 29	28 29	28 29	28 26
(291)	*To see or hear a child being harshly treated by an older person.*	26 29	27 29	28 29	27 28

Some individuals have a sadistic tendency and derive pleasure from inflicting pain on others. This peculiar form of pleasure is one of the elements in certain diversions that may be approved socially, such as prize fighting, bull fighting, cock fighting, rodeos, football games, the hazing of students, and initiation ceremonies. Mantegazza says, for example, "Be present at an execution, a bull-fight, or a cock-fight, and watch the expressions of the spectators: you will certainly find horrible revelations there." [15] The sadistic element may be a prominent factor in wife-beating and the whipping of children; and it may also be present in harsh criticisms, quarrels, and the making of remarks that are designed to "take a person down." It is possible that some people are annoyed in the two situations described above as a compensation against an unconscious sadistic tendency in themselves. Becoming outraged or very much annoyed may help to protect some people from the conscious realization of their own desire to inflict pain on others. In a child, a tendency towards cruelty sometimes indicates the beginning of a sex perversion. People generally sympathize and identify themselves with an animal being cruelly treated or a child being harshly treated. They may almost feel the blows themselves, and they frequently have an angry desire to interfere. Inflicting pain on a helpless animal seems to be a low form of self assertion and a cheap method of trying to be superior. The situation in which a child is harshly treated by an older person may be painfully conditioned in some people by the former occasions when they were beaten by an

[15] P. Mantegazza, *Physiognomy and expression*, 3 ed., 1890, p. 177.

older person or punished by their parents. The child may be too young to understand what is expected of him or why he is being harshly treated; and the parents may punish him for certain modes of behavior that they themselves have established by careless, unsympathetic, and wrong training. Parents who would consciously or unconsciously like to be free from their children tend to be harsh rather than firm. These two annoyances are very strong in both sexes at all ages.

TELEPHONING

(292)	*To answer the telephone and find that the call is a mistake.*	13 14	16 16	14 16	12 15

You may be pleased at first because it seems that someone has thought of you and is calling you on the telephone; and you may expect to have a pleasant conversation, receive an invitation, or transact some business. For the moment there may be a mild feeling of self-importance which is later replaced by a slight feeling of inferiority when you find that the call is a mistake. Some people are unpleasantly conditioned to a telephone ringing late at night if it has brought very bad news on several former occasions.

TOBACCO

(295)	*A man chewing tobacco.*	16 23	13 23	13 22	16 23

He may have yellow teeth, a distorted face, and in extreme cases stains of tobacco juice around his mouth and on his beard. Any disgust that is present will be increased by the odor from his mouth and by a habit of expectorating freely. This annoyance is associated with a disliked type of man. It is much stronger in women than in men.

(297)	*To see a person who is smoking flick ashes on the floor.*	14 17	12 19	17 22	23 22

This is more annoying if the ashes are dropped on the floor of a private home. The person seems to have little respect for the home and not much consideration for the housewife or the

person who keeps the house in order; and it will be natural for her to be resentful and have a feeling of inferiority. The situation reminds some housekeepers of the disagreeable task of cleaning the floor, and interferes with the pleasure of knowing that the house is clean and in order. In men this annoyance seems to decrease up to 25–40, and it increases markedly thereafter. In women it increases up to 40–60.

(298)	*To see a woman smoking a cigarette*	15	12	18	21
	in public.	15	10	21	27

Some children use tobacco because they think it makes them appear more grown up, and women sometimes smoke because they want to be superior, good sports, or more like a man. Men are more annoyed if the woman seems self-conscious and handles the cigarette awkwardly. A woman smoking in public is sometimes associated with immorality and idleness; and women may feel that she reflects on the moral standards of their sex, and tends to make them less attractive to men. In both sexes this annoyance decreases up to 25–40; and increases markedly thereafter, especially in women.

WAITING

(301)	*To have to wait for a person who is*	20	22	24	22
	late for an engagement.	21	21	21	20

He would not have kept you waiting if he had looked forward to the engagement with much pleasant anticipation and if he had had more regard for you. In some neurotic individuals, making people wait for them is one means of asserting their desire for domination. Your time is being wasted, the set or desire to keep the engagement is interfered with, you may miss part of a play or concert, and you may also have a feeling of inferiority. One who is waiting not infrequently makes a mental survey of several of the other person's faults. Women are especially annoyed when they have to wait for someone in a public place. Girls frequently try to appear unconcerned when they have to wait for men; but most people have mixed feelings of anger, resentment, and disappointment. There may also be an element of suspense, for you may wonder whether the person is coming at all, how long you should wait, or whether something unusual has happened to him.

(302)	*Not being waited on promptly in a store.*	17 15	18 15	18 17	15 14

This situation is more annoying if the clerks are not busy and if the person is in a hurry. They rush around more for important-looking customers, and the person may have a feeling of inferiority if no one comes forward to look after his wants. One may have a mild feeling of self-importance when he goes in a store to buy something, and his ego may be slighted if he thinks some other customer is preferred to himself. The pleasure which he may derive from making the purchase and going on his way is interfered with. This annoyance is stronger in men than in women.

Section 3. Non-human Things and Activities (Exclusive of Clothes)

Animals

Many fears of animals begin in early childhood, and the fear or aversion for the animal may be retained throughout life, although the circumstances of the original learning may be forgotten. Many stories are current about the harm that animals may do, and taboos on animals are very common. In her study of fears in young children, Fackenthal (17) found that, "The fear of wild animals, which are known to children through stories of their cruelty or their ferocity, is one of the commonest types of imaginative fear." G. Stanley Hall found that a number of fears were concerned with animals, especially snakes, mice, cats, dogs, and miscellaneous insects.[16] Hall's cases of fears were mostly obtained from young people; and they illustrated totemistic tendencies, fetishism, various superstitions, early associations, specialized fears, and an exaggeration of the animal's size and power.[17]

[16] G. S. Hall, A study of fears, *Amer. J. Psychol.*, 1896–97, **8**, 147–249.

[17] The fear of animals is also discussed in a later article by G. S. Hall, A synthetic genetic study of fear, *Amer. J. Psychol.*, 1914, **25**, 149–200, 321–392. Wyrubow described the case of a man whose hatred for cats originated in a long-forgotten childhood experience. (N. Wyrubow, Zur Psychoanalyse des Hasses, *Zsch. f. Psychother. u. med. Psychol.*, 1913, **5**, 42–47.)

(318) *Mice.*	15	14	18	21
	24	22	24	25

The fear which is sometimes caused by seeing a mouse may have been conditioned in childhood by stories of how they can bite a person or run up his leg. This is a very common fear in women, but it may also be present in men. Mice are frequently found around the kitchen and pantry; and they may startle someone by suddenly jumping out of a box or out of the cupboard. Women come in contact with them more frequently than men. Mice and rats are associated with dirty kitchens, dark cellars, ruined and deserted houses, old attics covered with cobwebs, slimy wharfs, and germ infested holes. Some of the psychoanalysts claim that the mouse is sometimes a sex symbol, and that phobias of mice are often rationalized.[18] In both sexes this annoyance seems to decrease slightly up to 25–40, and to increase thereafter. It is much stronger in women than in men.

AUTOMOBILES

(323) *To hear the continual blowing of an*	18	21	22	23
automobile horn.	16	22	24	18

Practically all people have learned to pay attention to the sound of an automobile horn, and the continual blowing in the street keeps many in a state of expectant tension and interferes with any exacting mental work in which they may be engaged. A person who is blowing his automobile horn to attract the attention of someone in a house is not especially concerned as to whether he disturbs the whole neighborhood or not. In his essay *On Noise* (1851), Schopenhauer comments upon the way every-day noises may interfere with the mental efforts of intelligent people. He says that the sound of knocking, hammering, and tumbling things about proved a daily torment to him all his life. He was especially annoyed by the cracking of a whip in the street, and believed that the amount of noise a person can bear undisturbed is in inverse proportion to his mental capacity. In men this annoyance increases just after 25; and in women it increases up to 40–60, and decreases thereafter.

[18] Cf. W. Stekel, **61**, pp. 295–296.

COLOR

(328) *To see colors that clash.* 13 13 11 12
19 19 18 16

People are commonly taught that certain combinations of colors are harmonious and that other combinations will clash. There are large differences of opinion in regard to the esthetic value of different color combinations, and this annoyance is for the most part learned. Seeing inharmonious colors may be as disagreeable to some people as hearing discords in music, and the effect produced may be similar to physical pain. Clashing colors are sometimes associated with a lack of refinement and culture.

DISORDERLY HOUSE

(329) *To see an untidy room.* 19 18 18 17
23 24 23 22

People keep some of their things in order largely as a matter of expediency, and generally have an ideal if not a habit of orderliness. The sight of an untidy room gives them a feeling of confusion and perhaps a desire to put it in order. Some persons do not feel calm and peaceful and cannot do their best work unless there is some methodical and harmonious arrangement of the things about them. An untidy room may suggest that the person living in it is untidy, lazy, and slovenly; and a dirty house is sometimes interpreted as being symbolical of moral dirt and an unclean condition of the occupants.

FOOD, TABLE, GARBAGE

(343) *The odor of fish.* 12 14 13 12
17 11 14 13

The odor of fish, especially when it is cooking, may be naturally annoying in itself. The odor reminds some people of the dead, decaying, and slimy fish that are washed up on the shores of certain lakes in the spring, and it is also associated with the scaly and slimy appearance of fish in the fish markets. In the minds of a few people the odor of fish is associated with menstruation. In women this annoyance decreases just after 25.

(346)	*To find some dirt in food that I am eating.*	25 27	25 26	26 28	26 26
(347)	*To find a hair in food that I am eating.*	24 26	27 27	28 28	28 27

Finding dirt in food reminds some people of germs and disease, and suggests that the food was not carefully prepared by a clean cook in a clean place. They may have the further thought that dirt was not only in the food they have just eaten but is also in that which remains. This situation may have been unpleasantly conditioned by former experiences of eating spoiled food or possibly eating food which contained flies and worms. Some people lose their appetite, have a feeling of disgust, and become sick or nauseated; and the pleasure from eating is of course destroyed.

Finding a hair in the food is similar to finding dirt in food, but in the present case one almost eats the bodily cast-off of another person. The hair generally seems dirty, and it is common to think of the soiled condition of someone's hair, possibly with dandruff or lice in his scalp. This situation may have been disagreeably conditioned by former occasions when a person had difficulty in extricating a hair that had become lodged in his throat, in the back of his mouth, or entangled around his tongue. These two annoyances are very strong in both sexes at all ages.

(348)	*The sight of garbage.*	16 19	17 17	15 18	11 15
(349)	*The odor of garbage.*	23 26	25 26	24 26	24 24

The sight of garbage is commonly associated with its unpleasant odor and sometimes with the taste of spoiled food. The odor of garbage may be annoying in itself, and it calls to mind the taste of spoiled food and sometimes the sight of garbage. Both the odor and the sight are unpleasantly associated with dirt, germs, rotten food, flies, the odor of burning garbage, grease with a disagreeable odor, offal, dead and decaying animals, and maggots crawling around. Both of these annoyances may

produce nausea. The sight of garbage reminds some people of the disagreeable task of emptying and cleaning the garbage pail, and the odor of garbage may suggest unsanitary living conditions and careless housekeeping. The odor of garbage is very annoying in both sexes at all ages.

GROOMING OF BODY

(352) *A dirty wash-basin.*	22	23	26	26
	27	27	29	26
(353) *A dirty bathtub.*	22	25	26	26
	25	27	27	24
(354) *To see hair which has been left in the comb.*	21	22	26	24
	21	26	25	27

In these situations a person is brought in contact with the bodily cast-offs of another individual. He may not care to use the wash-basin or bathtub without altering its condition, and he may feel that it would be a reflection on him to remove the dirt and bodily waste which another person has left behind. These stimuli are associated with slovenly people and dirty places. A person may think there is some scurf or dandruff in hair that is left in the comb. In men these three annoyances seem to increase slightly up to 40–60. They are fairly strong in both sexes at all ages.

INTERIOR DECORATION

(363) *To see a large amount of furniture in the room of a private home.*	9	13	10	10
	17	13	15	13

Some people feel crowded or cramped, and if they have any claustrophobia they may also feel restless and uneasy. This situation is sometimes associated with poor and not very highly cultivated people. It may seem that they are trying to show how much furniture they have or how much they can buy.

RADIO

(367)	*To hear static on the radio.*	19	19	22	17
		15	20	22	18

This harsh grating noise may be very disagreeable in itself, and it naturally interferes with the pleasure from a radio program. Some people who have a strong desire to improve the reception behave almost as if the static were an individual trying to annoy them. When a person's attempt to eliminate the static is unsuccessful, the desire for mastery may have to give way to a feeling of helplessness.

SOUNDS (MISC.)

					x
(374)	*To hear a person scratching his (or her) finger-nail on the blackboard.*	21	23	16	14
		26	25	23	16
					x

Because of its high pitch and other qualities, this sound may be naturally annoying, and the feeling of " all-overishness " which is produced is similar to physical pain. Various subjects say that this sound sets their teeth on edge, makes them shudder, gives them a creepy sensation, and sends shivers up and down their spine. This stimulus may have been conditioned by the former painful experiences of injuring one's finger-nail; and one may identify himself with the person and imagine how it would feel if his finger-nail were similarly injured. In both sexes this annoyance seems to decrease after 40.

SECTION 4. CLOTHES AND MANNER OF DRESS

The value of clothes is generally not determined by any " esthetic " standards; and they have comparatively little to do with either modesty or immodesty. Their principal function is to furnish information in regard to the individual's wealth or poverty as the case may be; and in this respect some clothes are similar to very expensive jewelry, paintings, furniture, rugs, houses, and automobiles. They show that the person can afford a certain amount of conspicuous waste. The white shirt and

collar, highly polished shoes, clean and well pressed clothes, all neat and in proper repair, carry the suggestion that the person is not engaged in rough manual labor, but is occupied with intellectual pursuits on a higher and more cultivated plane. People dress for the effect their clothes will have on their own as well as on the opposite sex. Poor and shabby clothes cause them to feel self-conscious and inferior; but expensive clothes produce an inner satisfaction or at least a mild contented feeling of being protected against the unpleasantness that would otherwise result. The question of clothes and manner of dress is closely related to the ego tendencies of both sexes, and many people spend a large per cent of their money for this purpose.

A person who dresses carefully, or is at least clothed in his "nervous best," shows some concern over what others will think of him, and he therefore displays a likable trait. One who is careless in his dress does not seem to have a high regard for the opinions of other people, and his attitude is not as pleasing. Sometimes a talented person will show his lack of respect for his acquaintances by wearing peculiar or very poor and shabby clothes. Many of the annoyances about clothes are caused by the presence of dirt and bodily cast-offs. There may be a general carelessness and lack of neatness, and occasionally the question of immodesty is raised.

Brassieres, Corsets

		x			
(388)	*To see a woman who should wear a brassiere going without one.*	15 24	12 23	14 21	16 16
		x			
(389)	*To see a woman who should wear a corset going without one.*	16 24	14 22	14 20	16 16

Some persons consider that it is sinful to display any more of the body than is prescribed by custom, because in their minds any kind of exhibitionism is suggestive of sensuality, sexuality, and immorality. In these two situations a girl may attract unnecessary attention to her person, and some women feel that

she has little respect for herself and her sex. If she is physically attractive, other women who are less attractive may object to her manner of dress because they fare badly in such open competition for the favorable attentions of the opposite sex. Some homely women may think the more natural girl is immoral; and sometimes it seems that the more homely women are, the more they are disturbed over the question of immorality in general. Sexual competition in the open is not satisfactory to the majority of women. Men generally like to see women follow the styles as far as they are physically able. A woman who does not have an attractive and youthful physical appearance may not harmonize with one's ideals of physical beauty, and occasionally in the two situations described above her appearance may be so untidy as to arouse disgust. In women these two annoyances appear to decrease with age. Up to 60 both of them are much stronger in women than in men.

CARE OF CLOTHES (GEN.)

(393)	*To see lack of neatness in dress.*	17	16	16	16
		22	20	21	20
(395)	*To see a person wearing dirty clothes.*	17	18	21	19
		26	25	25	22

Annoyance from these stimuli is greatly reduced if the person's shabby clothes are well adapted to the work in which he is engaged. If the person is not doing any kind of rough manual work, but is making his customary appearance in public, he seems not to care whether he pleases other people or not, and he may appear shiftless and lacking in self-respect. Some people think that if he is not tidy and clean he is probably careless also in his work and his general habits of living. If his clothes are dirty, his body may be dirty also, and the response evoked is sometimes one of repulsion. On this subject, Alfred Adler (2, p. 249) writes that, "There is really hardly a better way of avoiding human beings, no more effective means to this end, than to appear always in a dirty collar, or in a spotted suit. What could prevent him more absolutely from holding a position in

which he is subject to criticism and competition and the attention of others, or what would be more favorable in his retreat from love or marriage, than if he would appear always in this fashion? He loses out in the competition as a matter of course, and at the same time he has an actual excuse in that he always blames it on his uncouthness, 'What couldn't I do if I didn't have this bad habit!' he exclaims, but in an aside he whispers his alibi, 'Unfortunately, I have it, however!'"

(418) *To see twisted or wrinkled stockings on a woman.* 18 18 18 16 / 22 18 18 19

This gives the girl a careless appearance, and some people have to suppress a desire to straighten her stockings for her. The skin of her legs may appear wrinkled and abnormal, and the twisted stockings may seem uncomfortable.

Jewelry

The cost of jewelry is generally out of all proportion to its small esthetic value, and the artificial commercial value is not related to any of its intrinsic qualities. It is worn to indicate wealth and social position, and always carries the suggestion that the individual can afford a certain amount of conspicuous waste.

(419) *To see a person wearing very cheap jewelry.* 13 16 14 16 / 15 16 20 14

Most people spend a good deal of money for the sake of appearances, and they do not like to see another person keep his money and still make a good appearance by wearing cheap jewelry. Some persons think they can distinguish cheap jewelry when they see it, but this belief is generally unfounded. Some are annoyed in this situation partly because the person seems to think he is fooling them. People who have spent a good deal of their money for this kind of conspicuous waste may consider the cheap jewelry tawdry or showy without elegance; and they may think the person is trying to create a false impression in regard to his financial condition, and that the cheap jewelry is associated with

a disliked type of person. In women this annoyance is strongest at 40–60.

(421)	*To see a woman wearing an excessive amount of jewelry.*	13 18	17 16	16 16	17 15

If the jewelry is expensive one may think the woman is trying to show how much more wealthy she is than he. He may be envious, and reflect upon the alleged inferior qualities of the newly rich. A person who is very poor may also rationalize further by philosophizing upon that inner beauty of character which he thinks is not found with excessive external adornment. If the jewelry is cheap, it may resemble the extravagant and fantastic decorations of some primitive people. This stimulus reminds some women of the cheap quality of their own jewelry, their general economic inferiority, and low social status. At 10–25, this annoyance seems to be weakest in men and strongest in women.

Kimonos, Bath-robes, Boudoir Caps

(424)	*To see a woman wearing a kimono around in the house.*	10 16	13 22	13 17	11 12

People have to perform the somewhat disagreeable task of dressing and making themselves presentable at least once a day, and this routine is more burdensome in the case of women than in the case of men. The woman wearing the kimono is avoiding this unpleasant task which others feel forced to perform with considerable regularity. She may seem careless, lazy, and slovenly; and she may be associated in the minds of some people with a disliked type of woman who perhaps also wears a boudoir cap. In men this annoyance is strongest between 25 and 60; and in women it increases up to 25–40, and decreases markedly thereafter.

Section 5. Physical Characteristics of People

Blackheads

(444)	*To see blackheads on a person's face.*	16	16	18	14
		18	22	22	16

The comedones appear dirty, and they constitute a bodily cast-off. They can be easily removed, and the person seems careless in his personal appearance.

Breath

(445)	*The odor of a bad breath.*	26	28	28	25
		28	28	28	27
(446)	*The odor of onions on a person's breath.*	21	24	21	19
		26	23	22	22

It is possible that these odors are naturally annoying in themselves; and they may arouse disgust because they are bodily cast-offs. Halitosis is associated with dirt and a disordered stomach, and it may suggest that the inside of the person is in a condition of decay. The odor may be consciously or unconsciously associated with the odor of intestinal flatus; and it may evoke an unpleasant taste response in some people. Halitosis has many social disadvantages; the victim is generally not aware of his own offensive halitus; and it is sometimes difficult or impossible for another person to escape his bad breath. A person with an onion halitus appears careless and selfish if he is in the company of other people because it is generally known that this odor is offensive to those who have not just eaten some onions themselves. In both sexes the annoyance from a bad breath is very strong at all ages.

Cosmetics

(447)	*To see excessive cosmetics on a woman.*	21	19	22	25
		21	17	23	24
(448)	*Very noticeable lip-stick on a woman.*	19	19	23	25
		21	17	23	24

(449) *Very noticeable powder on a woman's face.*	18	18	21	24
	19	16	19	22

Although a girl shows a good grace by trying to make an attractive appearance, in the three cases described above she has apparently been too careless in trying to improve her complexion. She may feel inferior on account of her natural features, and may now overcompensate in attempting to beautify herself. The result may be that she appears inartistic, artificial, unnatural, and also conspicuous. Some women think that a girl who uses excessive cosmetics reflects unfavorably on the character and habits of their sex. She may be trying to attract the attentions of men. These three stimuli may remind some people of the time when the noticeable use of cosmetics was associated with cheap and immoral women. Some are disgusted if the lips and mouth appear quite artificial, and they may imagine how uncomfortable they would feel if a large supply of some cosmetic were used to enhance the color of their own lips. In men these three annoyances increase after 40; and in women they decrease up to 25–40, and increase thereafter.

(450) *The oily appearance of the skin of a person's face.*	14	16	13	12
	19	16	17	16

These bodily cast-offs[19] may cause the person to appear uncomfortable and hot. The shine on his face does not enhance its esthetic appearance, and the oily aspect reminds some people of greasy things, such as dirty dishes. The person seems careless, and not particularly concerned as to whether he pleases other people or not. He may seem to suggest that he is naturally so attractive or has so many general points of superiority that he does not have to trouble himself about the appearance of his face. This annoyance is strongest in men at 25–40 and in women at 10–25.

[19] Sebum is composed of fat and epithelial débris, and it is secreted by the sebaceous glands in the skin. Perspiration, or sweat, is excreted by the sudoriparous glands in the skin. It has a characteristic odor and contains sodium chlorid, cholesterin, fats and fatty acids, and some albumin and urea.

DIRT (GEN.)

(452)	*To see a dirty child.*	15	15	19	19
		16	18	23	23
(453)	*To see the dirty ears of a person.*	22	24	23	25
		27	26	26	24
(454)	*To see the dirty face of a person.*	18	14	18	19
		21	19	22	26
(455)	*To see the dirty hands of a person.*	17	18	21	23
		24	24	25	22
(456)	*To see the dirty neck of a person.*	21	24	24	25
		27	25	26	24

Dirt is associated with sin and impurity; and some of the dirt involved in these five annoyances may constitute a bodily cast-off. If an individual is dirty in one place, he is generally also dirty elsewhere. If he makes a particularly disreputable appearance he may resemble a character sometimes represented in moving pictures and commonly referred to as "the man the tropics ruined." Dirt on a person's body reminds some people of more objectionable excreta; and he may seem uncomfortable, greasy, and itchy. Some are disagreeably reminded of the insistent task of keeping themselves clean, and perhaps also of their former childhood unhappiness which was caused by being roughly washed and scrubbed. A person who is very dirty is not particularly concerned about the feelings of other people; and a noticeable layer of bodily dirt is often associated with a disliked type of person. One may feel sorry for a dirty child and resentful towards his parents because the child is not being cared for properly.

EATING

(457)	*To see food on a person's face near his (or her) mouth.*	22	25	24	24
		25	24	25	23

He may resemble a dirty child, or in special and extreme cases a person with food oozing out of his mouth. The food on the

person's face may therefore be quite repulsive. He would probably be embarrassed if he knew the food were on his face, and people may imagine how unpleasant the sensations and knowledge of food on their faces would be to them. This annoyance may also include the case where some food has collected in a man's whiskers.

HAIR

(462)	*Noticeable hair under a woman's arm.*	13	13	11	9
		22	17	19	17

Axillary hair is a secondary sex characteristic, and it unpleasantly reminds some people of the animal nature of both men and women. Some persons consider that it is indecent to expose this portion of the body, and they may imagine how embarrassed they would feel in a similar situation. This annoyance is much stronger in women than in men.

(465)	*To see a man in need of a shave.*	12	12	14	13
		21	16	17	16

He resembles an animal in some respects; and people may think that he is careless in other personal habits also. Some people have been unpleasantly conditioned to a man in need of a shave by rubbing their faces against his stiff beard. In women this annoyance decreases just after 25.

(469)	*To see a woman's hair that has been bleached.*	14	14	16	23
		19	16	18	19
(470)	*To see a woman's hair that has been dyed.*	12	18	15	13
		15	15	18	15

It seems that she is trying to improve her appearance by means of a pretense, and she may think she is deceiving other people in regard to her age. The artificiality of bleached hair is sometimes associated with a disliked and occasionally with an immoral type of woman. An elderly woman may acquire a hard and unnatural appearance when she tries to appear young by dyeing her hair.

ODORS (GEN.)

(477)	*The odorous condition of another person's body.*	24 29	24 27	25 28	26 26
(478)	*The odor of dirty feet.*	27 29	28 29	29 30	30 29
(479)	*The odor of perspiration from another person.*	22 28	24 27	23 27	24 26

These odors involve dirt and a bodily cast-off; and they may be repulsive and sickening. The person may seem uncomfortable, and he is unconcerned about the feelings of other people. These three annoyances are very strong in both sexes at all ages.

PERFUME

(480)	*A strong odor of perfume from a woman.*	13 19	16 18	14 17	20 18

Perhaps she has not taken a bath recently, and is trying to cover up some body odor; and she is apparently trying to attract attention to herself by using cheap alcoholic perfume. This stimulus is sometimes associated with a disliked type of woman. In men this annoyance is strongest at 60–90.

TEETH

(481)	*To see the dirty teeth of a person.*	21 26	22 26	23 26	21 24

This involves a dirty bodily cast-off, and it is associated with germs and an unpleasant odor. A person may imagine how uncomfortable he would feel if his teeth were in the same condition. In women especially this annoyance is very strong at all ages.

CHEST, BREASTS

(484)	*To see a marked bust development on a woman.*	6 11	6 15	5 16	5 17

This is associated with nursing, sensuality, and sex; and it involves an organic inferiority. Pain may be present in a woman's breasts at puberty, during menstruation, and at the beginning

of pregnancy; and unpleasant associations are sometimes formed. This annoyance is very weak in men, and in women it increases just after 25.

(500) *To see pimples on a person's face.* 15 17 14 12
21 16 16 13

The person may seem unhealthy and unclean. Pimples sometimes appear on girls' faces in early adolescence, and they may be thought of in connection with menstruation since they often appear just before the monthly cycle. There is a superstition that pimples can be caused by a mild sex perversion or by venereal disease. In men this annoyance increases up to 25–40, and decreases thereafter. In women it is strongest at 10–25 and weakest at 60–90.

TEETH

(502) *To see the decayed teeth of a person.* 19 23 22 19
25 24 25 21

Similar to No. 481. This is associated with germs, disease, a bad breath, and a disliked type of person. One may be reminded of former painful experiences when a dentist was hammering and boring at his teeth. An old proverb states that "The Lord gives us teeth, but the Devil puts them in." In men this annoyance is strongest between 25 and 60, and in women it decreases after 60.

(503) *To see or hear the obviously false teeth of a person.* 15 15 17 11
20 20 20 19

The false teeth may seem dirty and slimy, and you may be afraid they will drop out when the person laughs or sneezes. It is disconcerting to imagine how he would appear if his teeth were removed, and also unpleasant to contemplate the false teeth themselves after they have been taken out and placed in a glass of water. The organic inferiority of false teeth is sometimes associated with the fear of old age and death. The clicking and rattling sounds made by a person's false teeth when he is talking or eating may arouse disgust. In men this annoyance increases just before and decreases after 40–60.

Section 6. Discussion of the Results

Since practically all of the annoyances that we have studied are learned, it should not be surprising that the most important principle of explanation is that of unpleasant association. Some of the principles of explanation are based on a much sounder psychology than others; but it has seemed desirable to make use of all the various types of psychology rather than to attempt, probably unsuccessfully, to reduce the numerous factors to a single principle. We have been more concerned with making a study of the various factors which are present in the annoying situations than in attempting to work out an apparently systematic conclusion, which would probably have to be expressed in confused language. We have made a free use of some of the scientific contributions of psychologists who represent all the important points of view.

It is difficult to give a satisfactory explanation of some of the annoyances, because they seem to be relatively isolated from other mental phenomena. Each annoyance should be considered in connection with all related factors, but such a treatment is not always possible or expedient. In the case of many of the annoyances, we have attempted to express the combined judgment of a large group of people, and our own opinion has not always appeared in the discussion.

A number of comparisons between the average scores of the annoyances have not been made in the present chapter. We have discussed only a few of the marked age differences for some of the starred annoyances, and have compared the average scores for the two sexes in only a few cases where the differences are highly reliable. Since the final average scores of the annoyances are very reliable, a number of important comparisons could be made between these scores. The average scores give a measure of the average strength of the annoyance when it occurs, but they do not indicate its frequency of occurrence.

We have not calculated the combined average scores of various classes and groups of annoyances, because these scores would not have a clear logical meaning. If someone is interested in making

such calculations, the average scores of the classes and groups could be calculated on the basis of the mean scores given in Table 4. The averages could be calculated and curves drawn for all of the annoyances classified under Human Behavior, or Clothes and Manner of Dress, etc. Other averages could be calculated and curves drawn for some of the subordinate classes shown in Table 4, such as Colds, Criticism, Egotism, Animals, Cosmetics, Hair, etc. The annoyances could be combined or arranged in various ways and calculations made for groups of annoyances which cut across the classification of Table 4. For this purpose the following groups may be suggested: Attitude of Superiority, Odors, Loud Sounds, Dirt, The Mouth, Young People, Tobacco and Smoking, Intoxicants and Drinking, Religion and Morality, Style, Fear, Pain, and Sleep. A number of annoyances can be found under each of these groups in the various classes in Table 4. The results which would be obtained by calculating these average scores might be significant, but we have not calculated them because it seems that they would not have a clear meaning. The most important measures given in our study are those for the individual annoyances themselves.

It would also be possible to classify the age curves for all of the annoyances by grouping together those annoyances whose curves have similar characteristics. All of the annoyances which increase with age could be placed in one group, and a class could be made up of those which decrease up to the period 25–40 and increase thereafter, etc. After classifying the annoyances whose curves have similar characteristics, an analysis could be made of the resulting data, and any similarities between the annoyances in each group could be noted. We are suggesting here another further treatment of the data which has not been made.

In the present chapter we have considered only the results of the starred annoyances in Table 4; but the mean and average scores of some of the other annoyances are interesting and significant. The reader is invited to notice some of these mean and average scores, and the way they sometimes vary with age and differ for the two sexes.

CHAPTER V.

GENERAL REVIEW AND CONCLUDING DISCUSSION

Section 1. General Review

The results of the present study include such a large number of specific details that it is not desirable to attempt a summary and repeat them all at the present time. We shall therefore give only a brief outline of the principal procedures used and indicate the general nature of the results obtained.

1. *Introduction.* We have not been concerned with the concept of unpleasant feeling in general, but with concrete annoyances, aversions, and irritations in their specific manifestations in individual people. We have studied the situations and stimuli which evoke the unpleasant feelings, the way these stimuli are related to the affective experiences or responses, how these connections are modified by social conditions, and some of the more specific relations to the fields of genetic, social, and abnormal psychology. The investigation is concerned with the learned, not easily predicted, and somewhat irrational annoyances; and these every-day experiences are psychological and social rather than biological in nature. Some of them are strong enough to be characterized as anger, several are matters of disgust, and a few include an element of fear.

2. *Common Annoyances.* The first step consisted in making a collection of annoyances from all available sources. In every case there was some personal contact between the author and the person furnishing a list of annoyances, and the whole set of annoyances collected from the subjects is fairly representative. The 659 subjects were of both sexes, and they varied in age from 10 to 90 years. They represented all kinds or degrees of physical characteristics, intelligence, wealth, and social position. They belonged to a number of races, professed several religions, and came from all kinds of communities and homes.

Each of the 21,000 annoyances collected in this way was classified in one of the following five classes:

A. Human Behavior.
B. Non-human Things and Activities,— Exclusive of Clothes.
C. Clothes and Manner of Dress.
D. Alterable Physical Characteristics of People.
E. Persisting Physical Characteristics of People.

The annoyances in each of these classes were then classified further in the sub-classes shown in Table 2. After some of the annoyances had been discarded, the number of different annoyances was 2,581, not counting duplicates. A total of 17,800 annoyances from all subjects was included in the data, but many of these were duplicate annoyances. 507 statements of annoyances were derived from the original data. We attempted to select annoyances for further study which would be as mutually exclusive as possible, and this list of annoyances is shown in Table 4.

3. *Individual Differences in Common Annoyances.* The principal step in the investigation was to obtain a quantitative measure of the relative strength of the individual annoyances for the two sexes and for people of different ages. Printed statements of the annoyances were submitted to the subjects, and they indicated the degree of annoyance which they usually experienced in each of the situations described. The scale used in grading the annoyances was as follows:

3—Extremely annoying
2—Moderately annoying
1—Slightly annoying
0—Not annoying
X—Have not been in the situation

625 different subjects graded the 239 annoyances in the first list in the Spring of 1927; and 378 similar subjects graded the remaining 268 annoyances in the Spring of 1928 under almost

identical conditions. The representative subjects in each group were of both sexes and varied in age from 10 to 90 years.

The subjects of each sex were divided into the four age groups, 10 to 25 years, 25 to 40, 40 to 60, and 60 to 90. Eight mean scores were calculated for each annoyance corresponding to these 8 different groups of subjects. In the case of each annoyance, we also calculated an average score for each sex, and a final average score for each annoyance. All of these scores are given in Table 4. They range from a minimum score of *0* to a maximum score of *30*. On the basis of the figures in Table 4 the responses of 8 different groups of people to many different annoying stimuli and situations can be predicted with reasonable accuracy. Some probable errors were calculated for sample distributions, and these probable errors show that there is frequently an error of 1.0 in the mean scores, and occasionally an error of 2.0. By grouping together the mean scores for the 405 annoyances which have a final average score of 10 or above, the following average results for the two sexes and for the four age groups were obtained:

	10–25	*25–40*	*40–60*	*60–90*	*Av.*
Males	15.5	15.9	17.2	16.7	16.3
Females	18.6	18.8	19.5	18.4	18.8

The probable error of each of these averages is approximately .15.

The mean and average scores for individual subjects and for groups of subjects were also calculated. Some indication of the reliability of the scores for individual subjects was obtained by correlating the grades for the odd- and even-numbered annoyances; and this correlation was $.91 \pm .005$. The scores for individual subjects were compared with the personal data which the subjects supplied in regard to sex; height; weight; the thin and fat; physical health; whether married or unmarried; if married, how long married and number of children; formal education; occupation; and residence. The differences in annoyance were small for the two sexes, and for people of different heights and weights, etc. The large amount of overlapping between the groups compared is much more significant than the relatively small differ-

ences between the average annoyance scores of some of the groups. The average scores for individual subjects are more variable and less reliable than the average scores for individual annoyances.

4. *Principles of Explanation.* A number of annoyances were selected for further study, and these are preceded by a star in Table 4. We have brought together several principles of explanation which contribute to the understanding of the unpleasant situations; and the description of these principles is followed by a more detailed discussion of the nature of the individual annoyances.

5. *The Nature of Common Annoyances.* Written explanations of the starred annoyances were obtained from 535 representative people of both sexes and varying in age from 10 to 90 years. Each of these subjects selected a few of the annoyances which he felt certain he understood quite well and he wrote out his observations and opinions in regard to the origin of the annoyance, its psychological and social nature, why it was annoying to him or to others, what it was associated with or reminded him of, whether there were any conditioning or limiting factors, whether it called out disgust, fear, etc., and what he generally did in the situation. A total of 7,200 explanations were obtained. There were as many as 50 explanations for some of the annoyances, but only half a dozen explanations for other annoyances. These explanations were furnished by a large and representative group of people, and they served as a valuable check on the more academic type of psychology. They were of much value in preparing the discussion of the nature of common annoyances in Chapter IV. We have described the psychological and social factors involved in each of the starred annoyances, and have attempted to contribute to the understanding of each situation. Many of the annoyances have been treated individually, but in other cases the annoyances in a single group have been considered together. The eight mean scores for each annoyance have also been given in Chapter IV, and in the case of some of the annoyances the most important individual differences in the scores for the two sexes and for people of different ages have been briefly indicated.

Section 2. Anger, Annoyances, and Irritations

1. *Love, Fear, Anger, Etc.* In the previous studies of emotions, less attention has been paid to anger and the annoyances than to fear and love, and more systematic knowledge seems to be available about the latter activities. A person is frequently more attractive when he manifests some form of the sentiment of love, and when he is experiencing fear the most customary and natural response is one of sympathy. But children are often punished and adults are generally blamed when they display the extreme form of anger. Anger has been almost universally deplored among civilized people, and a strenuous effort is made to suppress or conceal it. Much of the literature on anger is concerned with its moral and religious aspects. Anger seems to be the most masculine and hardy of all the natural emotional tendencies, and it is more egoistic than any other emotion. Anger and irritations are frequently concealed, and it is not possible to make a complete study of them merely by observing the overt behavior or the expressive movements. The introspective report seems to be the most reliable and valuable indication of the presence of anger, or in fact of any other emotion.

2. *Anger vs. Annoyances and Irritations.* Anger is defined as "Violent vindictive passion; sudden and strong displeasure; wrath; ire." It is a stronger emotion than most of the activities considered in the present study, but some of the annoyances and irritations are at times strong enough to be characterized as anger. The fairly consistent effort to suppress or conceal the emotion of anger is due to the fact that anger may become dangerous; it is a common source of trouble and occasionally the cause of a violent form of pugnacious behavior. Most of the biological and experimental work on anger has been concerned with the extreme types, but the violent form of anger does not occur in everyday life with anything like the frequency of the milder annoyances and irritations. The annoyances and irritations are also very numerous, and they seem to be much more important than the violent forms of anger in the ordinary affairs of civilized man. The extreme emotion of anger is more com-

monly found in certain children and in some of the lower animals, but it is not present in all of them.

3. *The Pleasure of Being Annoyed.* Although the extreme type of anger is generally unpleasant, many people derive a cultivated pleasure from some of their annoyances, aversions, and irritations. The latter experiences are presumably unpleasant when they occur, but most people at least enjoy talking about many of their annoyances or thinking about them in retrospect. It is quite unusual for anyone to derive pleasure from "blind voluptuous rage,"[1] but many of the annoyances belong more properly among the luxuries and embroideries of civilized people. It is expected that cultivated and sensitive people will be annoyed in certain situations, and they are commonly pleased when they can live up to these expectations. There are few people who would readily admit it if they were not hyperesthetic in certain matters. Our meals, clothes, houses, and behavior in certain social situations must all be regulated, and even our thinking must be standardized. This process of regimentation also includes our likes and dislikes, and we may give offense if we are not annoyed or "tired" or "sick" in certain situations that are ordinarily very unpleasant to the large majority of people.

4. *Behavior When Angry or Annoyed.* The internal bodily changes are probably different in the violent emotion of anger and in the milder feelings of annoyance; but the exact nature of these psychological and physiological differences is not known. It is frequently claimed that in anger there is a tendency to use force in actively overcoming or removing the offending object; but this impulse or tendency is not always present, and the actual fighting, about which so much has been written, seldom occurs. The impulses are stronger and the bodily reverberation is more extensive when one is angry than when he is annoyed; but the overt and manual activities may be completely absent in either case. Darwin remarked that, "If we have suffered or expect to suffer some wilful injury from a man, or if he is in any way offensive to us, we dislike him; and dislike easily rises into hatred. Such feelings, if experienced in a moderate degree, are not clearly

[1] Referred to by Keats.

expressed by any movement of the body or features, excepting perhaps by a certain gravity of behavior, or by some ill-temper." He adds that, "Most of our emotions are so closely connected with their expression, that they hardly exist if the body remains passive—the nature of the expression depending in chief part on the nature of the actions which have been habitually performed under this particular state of the mind." [2] Although Darwin was particularly interested in the outward expressions of the emotions, he was frank enough to admit that a moderate degree of dislike is "not clearly expressed by any movement of the body or features," that is, by no movement that is easily observed. Annoyances and irritations frequently pass over into anger; and when the violent state of anger is reached, the emotional explosion resembles boiling water in some respects, because the water attracts little attention until the boiling point is reached. This explosive and visible behavior is found in a few cases of anger, but the most important emotional or affective activities are in the verbal and visceral mechanisms, rather than in the overt manual behavior.

The psychological behavior during anger has been studied especially by Darwin (11), Mantegazza (36), Hall (23), Richardson (53), and Gates (19). The works of Darwin and Mantegazza are still valuable in many ways. Hall used the questionnaire method with a large number of subjects, and gave a suggestive account of the various things young people do when they are angry. In Richardson's study, 10 graduate students and two other subjects made introspective observations on their emotions of anger over a period of at least three months. He gives a valuable and extensive discussion of psychological reactions during anger.

Gates' study is closely related to the present investigation. She had 51 women students record their experiences of anger or extreme irritation over a period of one week. The most frequent responses observed were verbal, such as "talking excitedly to others or making an angry exclamation"; and also

[2] C. Darwin, *The expression of the emotions in man and animals*, 1873, p. 239.

making an "angry, sarcastic, sulky retort." Various forms of restless behavior were also reported, such as "pacing, tossing in bed, shifting about in the chair, continuous singing," and "refusing to speak or look at the offender." The response of shaking or slapping the offender was reported in only three out of 145 cases of anger. The proverbial soft answer occurred in less than one per cent of the cases. Gates found that the most frequent impulses in anger were to make a verbal retort; to injure the offender physically; to injure inanimate objects; to run away or leave the room; and to cry, scream, or swear.

In the preceding chapter we have discussed the inner verbal behavior in the case of a number of annoyances, irritations, and aversions. We have not discussed the visceral behavior because practically nothing is known about it. We have taken up the manual behavior in the annoying situations in only a few cases and in an incidental way, because in the large majority of the cases almost no manual or expressive behavior is present. It is a very common occurrence for a person to be definitely annoyed or irritated without his friends or companions suspecting it.

5. *The Appearance and Disappearance of Anger and Annoyances.* Inasmuch as the emotion of anger is more extreme than the feelings of annoyance and irritation, anger is more difficult to arouse, but when it does develop it persists for a longer period of time. There are many individual differences among different people and among the various annoyances and irritations in the ease and speed with which these feelings appear and disappear. Some annoyances rise suddenly and die down slowly, while others seem to rise slowly and disappear rapidly. Some of them seem both to appear and disappear very quickly, while others are slow to develop and slow to fade. These "types" are not well defined because of the variations in the external circumstances, in the inner conditions of the subjects, and in the altered relations between the two. In this connection it is interesting that four types of men were differentiated in the Talmud, according to the following passage quoted by Roback from Pir'ke Aboth: "There are four types of mental disposition: (*a*) He who is easily irritated and easily reconciled, thus offsetting his liability by

the asset; (*b*) the one whom it is difficult to anger and difficult to appease, thus counterbalancing his gain by his loss; (*c*) he whom it is difficult to provoke and easy to pacify—the saint, and (*d*) the one who is easily provoked but reconciled only with difficulty—the villain." [3]

Although a person may not be aware of a marked tendency towards anger at the time some incident occurs that is ordinarily designed to provoke this response, the anger may rise to the condition of maximum intensity several hours after the stimulus has passed, when the individual is alone and has had an opportunity to think over the incident. Richardson (**53**, pp. 23–25) states that at the time of the incident some elements necessary to provoke anger were obviously lacking, and he gives four suggestions to explain this belated rise of anger. (1) An offensive remark may be ignored in a heated discussion or argument, but it may produce anger when it is recalled in other connections at a later time. (2) The conventional control of the emotions in social situations may be relaxed when the person is alone. (3) A personal thrust may have been ignored because the individual showed a friendly attitude, but his manner may be forgotten when the matter is thought over again. (4) The development of anger may be regarded as cumulative, and the repeated recall of the incident may break down the resistance against the development of this emotion. All of Richardson's suggestions seem to be in harmony with the view that the language mechanism furnishes the principal stimulus for anger on the later occasion.

6. *Mental Efficiency When Angry and Annoyed.* The extreme forms of anger generally have a depressing effect on mental efficiency, but the feeling of irritability which sometimes follows it may be exciting and invigorating. The dynamogenic or energizing effect of anger has frequently been remarked upon, but there has been some confusion between the stronger forms of anger and the milder forms of annoyance.[4] Annoyances and

[3] A. A. Roback, *The psychology of character, with a survey of temperament*, 1927, p. 448.

[4] Cf. W. B. Cannon, **9**, pp. 216–219.

irritations naturally interfere with efficient mental activity when they are distracting. Some forms of anger are closely related to grief,[5] but the irascible temper can act as a tonic for strong personalities. Goethe remarked that "With most of us the requisite intensity of passion is not forth-coming without an element of resentment, and common sense and careful observation will I believe confirm the opinion that few people who amount to anything are without a good capacity for hostile feelings upon which they draw freely when they need it."[6] There are many references to this subject in the earlier literature. Seneca, for example, disagreed with Aristotle when the latter claimed that anger "is necessary, and no battle can be won without it—unless it fills the mind and fires the soul; it must serve, however, not as a leader, but as the common soldier."[7] In this question of mental efficiency when angry or annoyed, a great deal seems to depend upon the personality of the subject; and here, as elsewhere, the individual differences between various people are quite important.

[5] Ettmülleri claimed that anger was always accompanied by grief because of the personal injury that had been done to the person. (M. E. Ettmülleri, *Dissertatio medica de ira,* 1705. I am indebted to Mr. Donald Fellows Rahtjen for the translation of this Latin treatise.) Ettmülleri gives several references to the older literature on anger.

[6] Quoted from R. F. Richardson, **53**, p. 89.

[7] John W. Basore's translation of Seneca's essay on *Anger* (between 49 and 54 A.D.), 1928, p. 129 ff.

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Most of the references on annoyances, aversions, and irritations have been referred to briefly at the appropriate places in the text, but no attempt has been made to summarize these earlier studies. There are several allusions in the text to titles that are not included in the bibliography. The references in the text will be useful if a longer bibliography on this subject is desired. All of the titles mentioned in the monograph have been read or examined by the author.

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